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### LYBNEL HARLINGTON.

Translated from the German of Heinrick Zschekke, by Corn Wilburn, expressly for the Banner of Light.

> CHAPTER XXIV. Return to Lichtenhelm.

Lyonel soon after entered the sergeant's hut, and found him employed in counting money at the

"You have become, I see, quite a rich man," said Lyonel, with forced cheerfulness of manner.

"That I am !" oried Tobias, as he gordially wel comed him. "The old God lives yet, and I am swimming higher than ever on the top, my little friend! See! fifty guilders annuity has fallen to me as if from heaven. With that, and my invalid pension, one can live. Let no one say anything against his abode at the great house. That another Baron the Hebrews. I love all the good people in the Old had arrived yesterday, whose name was Goldtwig, Testament."

"An annuity from a Hebrew?" questioned Lyonel. | ton. "Yes, indeed, and for life, too, be it understood. He is a brave, thrice honest man; and Saul Assur listener most pleasantly. He thought of Tobias is his name, or was; now he is a Sir Baron Von Thork and his connection with the banker, and to it Goldtwig, and is a mighty court banker, also, as they added fresh plans of his own. He had himself ansay. I call him now only my Goldtwig, and I gave nounced, and received an invitation to supper from the scamp of a groom one over the ears for call. the Jewish Baron. ing him Goldass."

did you become acquainted with him?"

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The invalid gathered his money together, and related, in his own peculiar manner, with many side remarks, how, during the last war, in some town in Saxony, he had forgotton the name, he had rescued the Jew from the plundering soldiery, and had saved his family, excepting that evening, which he had endwelling and storehouse. He had forgotton the in. gaged to the Baron Von Goldtwig. cident, but not so had the Jewish Baron. He had found him three days ago in the Capital, beneath the Linden trees; had half and half recognized him. He questioned him, and then spoke of indebtedness and gratitude; then had taken him to a palace and entertained him in a princely manner; and for reward had bestowed upon him a life-long annuity, payable half yearly, a portion of which he had paid to him at once."

Lyonel congratulated the old man, and in his turn told how, two years ago, in Warsaw, he had been un. expectedly embarrassed for pecuniary means, and how the same wealthy Israelite had come to his aid. and that in the most disinterested manner.

The conversation that then broached off into other topics, was seized upon by the young American as the means of ascertaining the future residence of Tobias Thork. But the shrewd gray-beard cluded all these Jews the vermin that creep over every land, the questions of his guest, and evaded all reply when Ceoilia's name was mentioned. It almost seemed as if he guessed at the reciprocated feelings of the young people. He gave cold and abrupt replies, and when Lyonel arose to depart, he was not his visit complained of.

"It remains so, my young friend," said the old soldier, as he accompanied him to the door. "As you say you will probably remain in Lichtenheim some eight days longer, we shall, I think, see each other once again."

"Perhaps," responded Lyonel, taking out his pocket-book and taking therefrom the paper he had prepared at the farm-house:

i " In case I do not return, father Thork, take this paper, in remembrance of me. When I shall be far across the sea, if you ever need aid—and who knows the Christian rulers and their subjects. And yet the future ?-or if it should please Heaven to recall you sconer or later and leave your niece alone and helpless in the world, then this paper sent to the man whose name is here mentioned, will bring aid and relief. And now, farewell, my friend, and say farewell to Cecelia."

The old man looked at the paper in astonishment. turned it from one side to the other, and shook his head, not comprehending what it meant; he laughed, and looking up oried out:

"My young friend, in the first place, do explain to me\_"

He looked behind and around him. The American had disappeared, and he muttered to himself in vexation, as he beheld him in the distance where his woice could no longer reach him.

Weather and hall I" he exclaimed; "the foolish May I be shot, but the American jester thinks-no. and with a frowning brow, indignant at his own are denied the choice of professions and employthought, he continued .

"You hard-mouthed gossiper, is that his reward! orib, and you kick against him with all fours !"

He passed his hand across his face and said, as if in apology:

"Well, well, one can be old and retain young habits !"

In the meantime Lyonel had continued his way strong minded mortal, when, though he be imbued common flies, but eagles also ?" with the loftiest philosophy, he manifests himself a lim Indeed, friend, you are an able defender of all

oustomary, wounded child of humanity and he does the stock jobbers and false dice players? But you

amid the ruins: he held her, half-unconscious, in his arms; the desolate young orphan, unhappy ere she knew him, and now tenfold more miserable than before: she loved, but loved him hopelessly; she had not concealed that secret of her heart, that almost had been unknown to herself; he had disturbed the quiet current of her life-what indemnification could

In reflections such as these, with many resolves that were framed and cast aside, he reached, toward nightfall, the inn at Lichtenheim. The pleasure of meeting with his faithful Arnold Jackson awaited him there. He had expected his return impatiently, and he now related to him with joyous haste the fortunate conclusion of all their affairs; the cure of the lame foot; the arrival of their trunks and chests from Regensburg; the profitable sale of the two horses; the purchase of the most beautiful. light, and convenient traveling carriage. He did not cease talking till Lyonel went to look at the conveyance. Then he told, also, that a Baron from the Castle opposite, a privy Counsellor, had almost used force in endeavoring to prevail upon him to take up who had anxiously inquired for Sir Lyonel Harling-

The last piece of news surprized the attentive

While he was yet changing his dusty traveling "I know the Baron Goldtwig, very well. How goar, the Counsellor Van Urming entered. The young men embraced each other cordially, but the request that Lyonel should take up his quarters at the Villa was politely and firmly refused. But he promised to spend the days he should remain at Lichtenheim in the circle of the Baron's pleasant

> Then I must, alas, submit to my fate, though it is unchristian in you to prefer this Jew to us," said the counsellor, with a mien of comic vexation: "But I shall remember the Hebrew, who not only torments and uses my father as a Vampyre, but steals you from us this evening. Beware, especially in money matters, of this artful creeper !"

> "My dear baron, I know this Goldtwig as a most onorable man"

> "Honorable! for heaven's sake, do not call such creature honorable! And if our princes cover him with orders, crosses, stars and titles from head to foot, he would remain what he is from the beginning-a low, cunning money-seeker. You, my dear friend, I find are not at all inspired at the aspect of European affairs, and yet, you would defend a being like this Baronized Saul Assur? Confess it, are not and gnaw at their prosperity for centuries?"

"Let us be just; the Jews are human beings, like ourselves. Among them live noble thoughts and feelings as among Christians; and amid Christians can be found as low a cunning, as unprincipled a pressed to prolong his stay, nor was the shortness of greed for gain, as can be met with among the de-

"There may be exceptions, but all these Hebrews, you must acknowledge, maintain themselves by usury and cheating."

"Who compels them to this? Answer-the State. Who has made of them, because of their religion, objects of scorn, mockery, and persecution ?-- to be eternal strangers in their own abiding places? Answer-the Christian as well as the Mahometan priesthood. What denies to them the holding of public offices, of trade and employments? The nower of prejudice and the grudge of superstition, of they are human beings, and desire to live. And with them as with us, the monarch as well as the street beggar, desires to feel comfortable within his skin. To do this money is needed. What is the wisest, most meritorious man on earth, without money? What is a poor scholar, a talented inventor, a noble man, a prince? Are not the material interests the watchword of our present civiliza-

"You have not understood me, best Harlington. I speak of the deception, treachery, and usury mania of that class of people, who, with the rag-traffic among the lower classes, as with the traffic in millions at royal courts, draws out the blood and marrow of their victims. I could tell you a story about this Saul Assur, how he overreached my father."

"Well, I do not doubt it. But if Christians allow Rellow! what shall I do with this slip of paper? themselves by all lawful and unlawful means to win riches, influence and power, why do you blame no, he does no such thing!" he interrupted himself, the poor Israelites for doing the same, when they ments? Why should they not seek to increase their wealth and influence by traffic with goods, deeds, Shame upon you! so old, and yet without under bills, loans, and state papers, until the fortunate standing. He strews the best of oats in your empty ones among them have power to speak upon kings and nations, peace or war? Why should they not become knights, barons, counts, even princes at last? I find it quite in order, where men are judged by their coats, and the bridegroom of the bartered daughter is valued according to his money chest. What is the difference between a Christian mannwithout looking to the right or left. The thought- facturer or banker, or a broker Jew, who is fortuful expression of his face, the sadness legible in his nate in his enterprizes? That in London, or Paris, eyes, announced the overthrow of his stoical com. Vienns or Naples, he holds the power, and captures posure. There are hours in the life of the most in his golden web like a gigantic spider, not only

procedures. I, for my part, cannot call the doings | conversation flitted over various subjects, courts and of these scamps, whereby they enrich, themselves, theatres, railroads and Jesuits, the financial condibrought to light. I just remember, as an example, at home on every topic. He spoke with equal fact the Jew Deutz; he first won the confidence, and then and facility of the changes in the money market and the money of the Duchess of Berry; then the Judas literature; of ballet dancers and philosophers; of went and betrayed his benefactress for a still larger jugglers and diplomatists, with whom he was acsum that was offered him. Or think of Prince Louis | quainted; and he spoke of all this without boast or Napoleon and his landing in Boulogne. He was the assumption, but rather with a well-bred indifferpuppet of the trafficking Jews and speculators of the ence, sometimes in a somewhat scornful manner. Bourse, who played Baisse, when Rapallo offered him twenty thousand pounds storling to land in France."

fore you two dozen similar ones from the Chris. oft recurring bankrupicies in the United States. tian world."

"I understand. But if, you will not be satisfied of all times and all nations. Tough and stiff necked | mendation to some of the best houses. n their prejudices, superstitions, and in their love of booty are the Jews. Like a peculiar race between plagues of the land."

"Why should we dispute about it, baron? Are the followers of Moses worse than Christians or Mahometans, it is the fault of their oppressors, who must bear the curse of the oppressor's guilt. Must not the tyranny of centuries call forth the treacherous, submissive cringing; and the fanaticism of the powerful call forth the fanaticism of the powerless? If the former sultans of Spain and Africa had conquered Christian Europe as they designed, what would have become of our Christians? Would they have been better than are the dispersed children of Israel? Have not the Christian Greeks, by their degradation of many centuries, become a scorn to the Mussulman more even than the despised Jews ?"

"Give yourself no trouble, you will not convert me. Your Saul Assur, Baron of Goldtwig, has too strongly disturbed my peace. I am vexed. The Hebrews in a body should be driven out out Europe in place of the Turks, or their Jewish Empire should be restored to them in Palestine.

Lyonel laughed loud and heartily, and cried: "Bravo! That is an old idea prevalent among pious souls, first to plunder to Jews, and then to ess?"

drive them out. But to restore the empire of David without the aid of money, is, despite of all prophecy, simply impossible. And if their money bags were be pursued from Europe and America by the Chris- Minister." tian love that would attach itself to the kingdom of

"Well, then, let us with patience await the coming of the Messiah of the Jews," said the baron, de-

"Without jest, I really expect him. There must tone: some time appear a great man who will be the pride and glory of humanity, be it on the ruler's throne. or at the helm of State, who will be somewhat higha thousand years."

again. My best friend, the Messiah upon a European aged gentleman?" throne, or in the Legislator's chair would have much God."

the beginning. I give up the greater portion of champagne." those now living: a better generation can, only step forth out of better teachings. Therefore the law shall be severely complied with. The Jewish youth admitted to all trades and avocations, while ped. State mysteries and Court affairs. That used to be dling and usury shall be forbidden them. To him possible only for confessors and favorites; now they who pursues his business, his art, his agricultural look upon the man as he is, not upon the \_\_\_\_\_\_ labors honorably, should be awarded the entire civil "No, no! Not upon the man," interrupted the birth, he remain not a stranger and a pariah; but upon the man as he is, but on that which he has. that he serve it in civil and in military duties. Beof the depravity of the Jews; but it is the fault of renders the man more weighty and influential. our own civilized code. It is not Christianity that Without money, no power, my dear sir! So it is in yet upholds slavery and serfdom in Europe and the world. Am not proud of my worth." America; it is the barbarian spirit of baptized heath-

in Rome of a heavenly exaltation in the ranks of the | realm." saints, you can become the most capital lawyer at | ." What is it you say? Great world! great world! from the supper-table of your Mosaic baron. To- | firmament. What is it else? The little world that Christian-like manner with us."

> CHAPTER XXV. The Court Banker.

The Baron Assur was, in the eyes of our friend and justly so."

Lyonel, a most important personage at that moment. for through him he hoped to obtain a clue, remote though it were, to the future residence of the angel lion of gold pieces are, at all times, tamer subjects of Saint Catharine's Vale. He hastened to have than the same number of human heads; can be put himself announced, and soon found himself in the to as good a use, and will not rebel. As long as the great man's presence. A small, shrunken figure, Bank of London holds, and the French do not seek with white hair, clad in black, with a hadge of honor war, things look secure everywhere. But ......" at his side, received him in a more friendly than a ceremonious manner. A continual smile played "By no means. May the wise Louis Philippe live upon the withered festures of a face cast in the true ten thousand years! He understands, like no one

and over it wax candles, in elaborate silver holders, ter financier than ever was the celebrated Bully, who shed a brilliant light. The choicest vlands and the only permitted State expenses of some thirty million noblest wines awaited to minister unto man's lowest livres annually. Neckar made it seven hundred and senses of taste and smell, exalting them to a degree, forty millione, and France was bankrupt. Napol

. Abitoplat

conorable, because their rascality is not always tion of Europe and America. The old Hebrew was

As soon, however, as the servants had withdrawn. he changed the conversation, and turned again to "You are right, my dear baron-two striking ex- the moneyed affairs of America. Not for himself, amples. If you will have patience, I will bring be- but on account of a friend, he felt troubled by the Lyonel replied to the many questions put to him to his entertainer's satisfaction; gave him the address with single examples, I will call upon the testimony of several persons, and promised letters of recom-

In return, the grateful baron completely tranquilized his fears with regard to Tobias Thork; assured the whites and the negroes, they are shunned as him that he would announce to him the condition of the invalid, and find his place of abode; and in case of his death that he would care for the orphan neice until Lyonel should make a further disposition with regard to her.

"You think of remaining a few days with the Excellency opposite?" continued the Herr Von Gold-

"Only a few days," said Lyonel. "I am sorry that you leave us to-morrow. You are, I know, no stranger in the Minister's family."

"I have been invited to dinner there for every day can make no use of the gracious invitation. One is welcomed by great men when one brings, but irksome when one demands the return. But we have arranged the matter to mutual satisfaction. Wish, with all my heart, he may be as fortunate in his enterprise with the so called countess!"

"Why the so-called? You have reference, I presume, to the Countess Gabriella Von Feldlitz?"

The banker's face assumed an additional number of wrinkles, as if in vexation at his thoughtless ex-

"Did I say so-called ?" he inquired. "What is the mystery connected with the count-

"I pray you, nothing more!" said the baron, as he placed his thin finger to his lips. "One must not have it bruited about; it is a sort of State seleft to the children of Abraham, oh, woe, they would cret. I would not make an enemy of my lord the

> Lyonel smiled ironically. "The beautiful lady a State secret? Well, I well not be inquisitive; and will not betray anything, because I know nothing."

> Baron Assur looked suspiciously and with a pieroing glance into his eyes, and said in a more friendly

"You laugh so roguishly to your words; perhaps

"Not at all! No; the European secrets of State er than a mere land-conquerer and destroyer; a have little interest for me; and that, least of all, man who will cast abroad the seeds of blessing for which concerns a pretty girl who may have found favor in the eyes of a mighty personage. But, as I "There we have the optimist, the enthusiast have heard, your ruler, the duke, is already a very

. " Now it is my turn to laugh! What makes you difficulty in humanizing the traffic-loving people of think of the duke? He is not far from seventy. Drink, my dear sir and friend, and do not forget that "Probably he would never succeed, if he dreaded it is not good to talk on State affairs over the good

"You are in the right. But I must confess I am rejoiced at the progress of European culture, when it admits men of your faith, men like you, into its

rights of the country. So that in the land of his Jewish baron, and he scornfully curled his lip: "not If one of us were poor, who would notice him, though lieve me, it is not the Mosnic law that is the cause he were wiser than Solomon? Every pound of gold

"You are all too modest, sir; and it is not to be scorned, the entrance into the great world, the inter-"Listen, friend. If ever there is question again course with kings, princes and dignitaries of the

the canonizatian process," cried the counsellor, It is nothing but a little circle, this great world, of laughing, as he shook the hand of the defender of finely dressed ladies and gentlemen, who think more Israel, in farewell. "I will no longer retain you of a star on the breast than of all the stars in the morrow, I hope, you will conduct yourself in a more I belong to is, I believe, greater and richer. Will gladly be what I am. Assur, or Goldtwig, what is the difference?"

"I believe you. You, with your humane mode of thought, can live more contented than many a prince,

"We need the great men, because they need us. I would not exchange with any one. A couple mil-

"Why this but? Do you fear war?"

else, how to govern the restless land. He closes the The table was decorated with princely display, Parisian populace in Babylonian walls, and is a betastomary, wounded child of humanity and the stock jobbers and false dice players. But you I wo Jewish lads, in handsome livery, waited upon loon, on the wounder, and the stock jobbers and false dice players. But you I would have been praying cannot wipe out that which is disgusting in these them. As long as their services were required; the held his place. Do you deep friend, Louis Phillippe themen, for lords; and then I saw hoblement which is disgusting in these them. As long as their services were required; the held his place. Do you deep friend, Louis Phillippe themen, for lords; and then I saw hoblement which is disgusting in these them. As long as their services were required; the 

lexceeds that sum, and he is a great man! Only the Parisian playground costs the people one hundred and forty millions and over; and do they make a sign of reluctance?"

The American cared but little for the finance system of the Prench and the accounts of State expenditures, on which the banker delighted to expatiate. It was in vain that with artful politeness he sought to turn the discourse upon the family in Saint Catharine's Vale. The merciless man of figures, in place of recurring to them, added up for him the united funds of the Rothschild family. If Lyonel sought to obtain further information respecting the beautiful so-called at the villa, he was compelled to listen to an elaborate account of the splender of the Duke of Wellington, whose gold and silver plate alone, at a recent feast, had been valued at three or four millions; this, in contrast to the meagre display of the Minister Von Urming, was largely dwelt upon.

Wearied with the occurrences of the day, and driven almost to desperation by the uninteresting talk of the banker, the tortured American at last took his flight.

CHAPTER XXVI.

Life at the Villa,

Clad with all the care of a gentleman who would not conflict with the usages of high society, Harington bent his steps toward the castle on the following morning. He walked slowly along, and remained dreamily standing by the side path that, branching off from the main road, led through a portion of the park to Saint Catharine's Vale. He appeared uncertain whither to continue his walk: he looked up to the dazzling villa on his left, that smiled upon him from amid its wreath of bloom; then he glanced to the right, and the poor hut in the distance attracted him far more magnetically.

Decaying huts and moss-overgrown ruins are picturesque in themselves, and awaken a deeper melody in the soul than does the empty, pompous regularity of palaces. The former, a picture of the past, the evanescent, the remembrancers of days of joy and sorrow, imbue the heart in the pleasing sadness of memory and foreboding; while from the stately grandeur of the lordly pile there blows upon us the cold, withering breath of pride. But perhaps it was naught of all this that caused the young man to pause and falter at the road that led between the naises and the hovel.

He went to the castle. A swift-footed attendant secompanied him up the broad marble staircase, with its bannisters of bronzed gold, into the reception saloon, the floor of which was covered with costly carpeting, the walls with gobelin tapestry, and costly oil paintings suspended from silken cords. Divans. arm chairs and seats were covered with velvet, embroidered with gold; clocks of finest workmanship; alabaster and porcelain vases, filled with fragrant flowers, and resting upon tables of rose wood and mahogany; green silk curtains, that subdued the too fervid sunlight, were draped before the high. arched windows, from which a purple gleam was cast; all that good taste could give in tribute to wealth and beauty was assembled in the spacious

The Minister, accompanied by his son, received the guest with friendly reproaches, because he persisted in preferring the inn to the entire hospitality of his friends. The conversation thus begun was continued in a pleasing strain of cheerful sallies and witty remarks. In a short time, the young ladies joined them, both amiable as ever, Gabriella at first somewhat blushing and embarrassed, but soon regaining her self control, she amused herself in hurling at the atranger the brilliant shafts of her wit and cheerful

Before the evening of that day, Lyonel felt at home n his new surroundings, like one who belonged to them, and still more so on the following days that shortened the interval between the promised interview with Cecelia. He had that tact which adapts itself to circumstances and persons : and he became the animating soul of all their excursions, walks, visitings, games, light and serious conversations. -- He accompanied Leone's singing and guitar with his masterly performance on the flute, and Gabriella's voice, on the piane forte, so that he gained, without striving for it, favor with all. The friendship of the privy Counsellor augmented each day, and the young ladies regarded him with almost sisterly confidence. Only the Minister, even after several days of uninterrupted intercourse, lost nothing of the assumed diplomatic, distant bearing. He was and remained a keen observer. He had met with so much deception on his business path-perhaps, had practised some\_that he was suspicious, without, however, giving a token thereof by word or look. Toward his son, when alone with him, he expressed his disapproval of that warm hearts' great confidence in the stranger guest. These expressions were often repeated, and changed at last to serious warnings and anxious solicitude.

"Have a care. Rainer!" he said, one evening after Lyonel had taken his leave: "This acquaintance may prove a source of after sorrow to our house! The man is not what he desires to appear. You do not know him. I know him still loss. He speaks German, English, French, Italian, what you will. From what country is he? His passport calls him an American; passports can be obtained in various ways. He makes a display. Well, then, he is wealthy; but how? He plays the part of a man of culture and the world. But there are fascinating adventurers and elegant swindlers. I saw, in London; common servants, who, from their noble bearing and fide manners, I would have taken for real gen-

To do to the first Allthom, a simproperation and anomalist for talking to doct

awkward, clumsy ways might have marked them as domestics. Rainer, it is not unknown to you we have responsibilities toward the Countess. I will say no more. Trust whom?"

Almost rendered indignant by these doubts thrown out against his friend, he replied, with a smile:

"Why so fearful, my father? I beg of you, give me but one single positive reason for the suspicious you entertain. Until now, Harlington has shown himself in word and deed an independent man of honor; just, true, strictly moral; perhaps, now and then, somewhat too enthusiastic for some beautiful ideal or project of world reform."

The old statesman shrugged his shoulders, and said in a tone of some vexation:

" May not all that belong to his trade? In the masked ball of life, for the furtherance of an aim, hero garbs are assumed, Socrates faces, vestments of the saints and martyr crowns are donned. Why has he, as himself confesses, wandered over all lands for several years? In his philosophical tendencies, with your permission, I believe the least. Is he a political refugee? a secret agent of the French or English? -or, perhaps, the emissary of a revolutionary organization? His beautiful ideals, as you call them, much resemble arch-lemagogue projects. Be it as it will, Rainer, I have nothing against your intimacy with him; but observe him; make him if you will and can, all your own; but do not give yourself to him too much. For you there is nothing to fear; but---"

The Minister scemed inclined to smother his thought. His son asked hastily:

"For whom, then? I do not understand you. Believe me, my honored father, you do him wrong."

· Possibly, he may be innocent!" replied the old man. "But care and caution in all things are therefore none the less necessary. I find, myself, that the young man is of pleasing exterior, fascinating, therefore, all the more dangerous! It seems to me that our ladies are somewhat too unreserved with him; I have warned Leonie. But if the Countess Feldlitz -Rainer, Rainer! for heaven's sake! What fatal consequences may fall upon our house? We-we are accountable to the Duke and Grand Duke I"

This conversation, and especially its conclusion, produced a most painful impression on the Counsellor. He began to fear for the hearts of the maidens; for Harlington he feared less, for he always conducted himself with a degree of reserve, which the young girls, in their light hearted gaiety, did not observe toward him. He would gladly have spoken to his friend about it, but was withheld by a feeling of delicacy, and also by the fear of betraying something that he should not; unconsciously, he became somewhat changed to his friend and favorite companion.

The young ladies, on the contrary, enjoyed most fully the genial society of the guest of the house. Leonie would feel quite indignant when her brother, between jest and earnest would hold up his finger and repeat the words:

" You and the Countess guard your bearts against the man from the New World! I see danger in your

Love, mighty victor, everywhere, Of the arch deceiver's toils beware !! !! Leonie had reason to feel indignant at her brother's warnings; for she was betrothed, and loved her chosen one with all her heart. Her cheerful manner that was the accompanying been of her spring-time of life, never led to frivolity. But this could not be said with equal certainty of the young Countess of Feldlitz; beautiful, and conscious of that beauty, of which her mirror and a swarm of adorers in the city and at court assured her, and destined thereby to be the first in splendor, wit and ornament in the circles she frequented, she yet knew how to control her natural vivacity, and to deport herself with true womanly dignity. But, in the more confiding household she revealed herself in freedom as a good, but spoiled child. In Lichtenheim, in the enjoyment of the country life so seldom allotted her, she gladly threw off the shackles of etiquette, that she might follow her innocent inclinations.

" We will again be little girls," she would say to her more thoughtful friend; "that we dare not be in the stiff, formal city."

Her hand was promised already to one of count rank with herself, but she knew only of his handsome face from a portrait, which did not displease her at all, as it represented a handsome, manly countenance. The appearance of the stranger from Alahama had somewhat disarranged her part of little girl; for he was not only a handsome man, but genial and well-informed, as were few of his age. As he soon ceased to be a stranger to the others, he was not one to her either. She loved to aim at him her liveliest sallies; to listen to him, and she would gladly have drawn his admiring attention to herself alone. Why she so much desired this, she gave herself no trouble to reflect upon; nor why she felt secretly annoyed because his manner toward her remained the same as it had been on the first day: and that he had not the slightest preference between Leonie and herself, who was accustomed to behold all at her feet. But this feeling of vexation only attracted her toward him all the more strongly. She pouted with him in thought, and then forgave him most heartly at the same moment, though he performed no penance on that account.

Leonie observed this portentous change of feeling in the breast of her companion. She often punished the light-hearted girl in jest, by telling her of this, and in that way Gabriella was informed of that which, passing within, was unknown to herself, and the name with which Leonie had baptised this new feeling and had called it dangerous, had made it so in reality. The warned fair one would have suddenly brought it to an end, and thought nothing could be more easily achieved; but unconsciously the romance was continued in her soul. She controlled herself sufficiently, however, to conceal from the American enchanter the spells he had evoked in her maiden beart, but an accident revealed it all.

Coming out of her room one day, tripping, dancing, singing as usual, and prepared for a walk, she floated quickly down the marble stairs; she saw Harlington ascending toward her, and felt her feet give way and would have fallen had he not caught her in his arms. Bewildered by the suddenness of the occurrence, for she had scarcely had the time to feel alarmed, recting against the breast of him she idolized in secret, she forgot to extricate herself from his arms, and in modest confusion her head sank upon his shoulder. When she recovered herself,and raised her head to thank him to apologize, she found his blue eyes beaming close to her own. The forgot the words she was about to utter; she did not see Leonje, who, coming from the garden by | Louis and myself," and the state of a siling who the opened gate, draw back at the unexpected scene she witnessed. Copynicively clasping her hands, she withdrew tremblingly into the garden.

mel followed the frightened girl into the columned care and caution in the presence of the dangerous hall before the house. Lyoner was silent, earnest American. Do not, for heaven's sake, betray your and embarassed; with a forced smile be addressed solf to him, or to any one else. What consequences the Lady Leonie Von Urming. Gabriella, with would-the thought alone makes me giddy ! Even breath, sat silently apart.

The Counsellor was expected to join them; in the meantime none of the three knew what to say or do. Each of them was occupied with their own thoughts. The Countess breaking the silence, said:

"Why are you so deathly pale?" to Leonie. "And you so glowing red?" inquired the young lady in return.

Gabriella blushed still more deeply. Her eyes air, or as if she had not heard the question.

### CHAPTER XXVII.

Confidential Converse.

The walk was not taken; the Counsellor begged to be looked over from the capital. The rest ap | Shall we see to our toilet before we receive him?" peared to be out of humor. The Minister took possession of Lyonel, Gabriella returned to her room-Leonie sought to divert her mind by various little occupations, and when she found that she could not succeed, she hastened to the Countess to give her her company, or perhaps evince her a still greater

Gabriella sat at her fine piano, playing her favorite air-" Dolce Speranza mia "-that Lyonel always With idle hands and idly scheming brain, accompanied with his agreeable tenor. At Leonie's He thought great honor and great worth to gain. entrance she arose gaily and cried:

"Good, my bonnebelle, that you do not forsake me! I may not read, do not care to play, or commence embroidery. What shall we do with ourselves In which the gifted sons of Genius wait until dinner time?"

"Your ladyship, do you command-" said For the descent of ideal power and glory Leonie respectfully, but was not allowed to conclude her sentence, for the hand of the countess was quickly placed upon her mouth.

"For shame, Leonie! Do you wish to make me Unmindful that the righteons way to ask angry? or have you again forgotten that with you Is duteous to perform each day's appointed taskin Lichtenheim-"

"I have forgotten nothing, dear countess; but because you forgot, though only for a moment, forgot that you—that you—"

"How? what have I forgotten against you?" " Not against me, but against yourself," replied the daughter of the Minister, and she added in a

"Do not be angry. It was an accident; no one, But verdant tapestry decked the ground, starred with fortunately, has seen only I—when on the stairs—" orimson and gave her friend a slight tap on the

check as she said: "Prying and roguish eye! Well, how could I help it? I missed a step and fell toward him. It was a pure accident, of course, nothing more. Better with him than another stranger, or that I should have fallen headlong and been crushed; only acci- And whispering to himself, he said, "O how I long to dent and chance."

not refrain from laughing at the explanation. "You fell toward him. Even that is the most important point in the case. You fell, perhaps, quite willingly, and Harlington-may I say it?-most gladly

caught what I fear he has long since held captive." "You are a naughty girl, Leonie; the worst of tormenting spirits! I would like to punish you. Of course, in my first affright I clung to him; he was compelled to sustain me. I know not how I felt. I was in a state of bewilderment. The occurrence is vexatious, I confess: let us say no more about it, my love. For the rest-and why should I deny what you acknowledge yourself?-Harlington is withal a most retiring, amiable man."

"Oh, be still, be still, Countess! If Prince Louis heard you, and knew all, all!"

"Can I help it? He may know all. So much the better if the Prince has never done worse than that. They say the best of him: but this is always done of princes, if they are only tolerable. If they were silent about him, or made excuses for him, he would be a worthless being, though it was never said. But I do not know my Prince. His letters? They are the customary sweet things. His portrait? The gifts thou covetest, I bring! Come, gird thee like Well, he looks quite agreeable in the blue uniform with its rich embroidery of gold, with the ribbon and great silver stars upon his breast. But such unseen amant sylphs do not cause hearts to throb."

"It would, my lovely Countess, be far different, I presume, if our American were Prince Louis himself.

"That romance would please me, indeed! But, alas, Leonie, romances are not enacted in courts; The kingly mantle, too, hung down in limp and scanty only political traffic is there carried on. We poor creatures are a court fabric, that belong to the State until it barters us off profitably and conveniently. We poor girls may possess everything but a heart. You, dear Leonie, are more fortunate than L. You are permitted to choose amid your admirers. Every peasant maiden is free and rich in the rights denied to us. and therefore is more to be envied in her coarse woolen frock, than we are in satin and velvet. Brabant laces and jewels. The lords of the throne sometimes form morganatio marriages—but we !--"

"No, dearest Gabriella, you must not speak so. Honor your exalted position; Providence has given you, from your birth, privileges and endowments beyoud the millions; you must offer a sacrifice for the good of millions. And who can tell whether this very sacrifice will not prove the blessing of a life to you ?"

"Oh, my good Leonie! Of what value are a thousand preferments and privileges for one heart that we would win? The happiness of a life, Leonie! It is possible. But an ocean of pleasant possibilities weighs not in the scale as does one drop of glorious certainty. Happiness in courts! Happy royal marriages-how rare!"

"Perhaps, dearest Countess, no rarer to be met with than in lowlier stations."

"I allow myself to doubt a little; there, at least conjugal affection is not considered ridiculous; there the expression of natural feeling is not viewed as unbecoming. We of the court belong, on account of our position, to an unnatural state, that bears within itself the penalty of its sins. Remember, Leonie, how your brother related to us the other day, of the number of princes who were insane or idiotic, and of the sorrowful fate of several princesses of our time."

"Do not grow melancholy, I entreat you, my beautiful Gabriella. The serious expression does not become your face at all."

aff Between curseives, Leonie, Ltremble for Prince 1:4 So you can tremble before empty possibilities? Why not smile in the face of a joyous fature? And holler aims and nobler life he sought from that Quick, let me see you laugh again 1). Only, I implore

In a few moments afterwards, Gabriella and Lyo- you, if I shall not myself tremble for you, have more crimsored cheeks, rapt, illumined eyes and heaving my brother does not seem to be without certain suspicions that trouble him."

"Nonsense !" said the countess, smiling, and she took Leonie's arm. "What do you fear? Hear me: Harlington pleases me, it is true; but more than that? not at all. It is true the scene on the staircase vexes me. I forgot myself a little. I felt wonderfully. I cannot explain it in words. But where is the sin? In a few days he will depart from Lichtenheim. Well, we will desire him a happy wandered around as if in search of a reply in the journey. My station and his are too unequal, and our acquaintance too recent, that---"

A young waiting maid entered at the door, and announced that another guest, the Count Von Wabern, had arrived.

"That is the very thing!" cried the countess, to be excused for that time : he had deeds and letters Jumping up in sudden glee. "An indemnification I [TO BE CONTINUED.]

> Written for the Banner of Light, THE DISAPPOINTED VISIONARY.

BY JOANNA GBANT. Once on a time (as fairy legends say.) There was a man who dreamed his hours away.

The obscure glimmerings of his own vain mind He deemed the splendor of all spheres combined; His listless indolence was but the state

Which link immortal names to picture, song, or story He sighed and longed for fame, and fortune, too, But never seemed to think that he had aught to do.

To seek in earnest work the escrament of use. Which can alone absolve from folly and abuse.

This would be sage and seer, one summer's day, Stroiled out to while superfluous time away. Fair was the scene to which his footsteps strayed. Beneath a grand old forest's ample shade.

No dwarfish shrubs obstructive marred the beauty of the bowers,

sweet wilding flowers; Leonie ventured not to proceed. Gabriella flushed A silver streamlet here and there flecked with delicious blue.

Showed where the sunny azure gleamed the leafy arches through. Our weary dreamer sat him down beside the brooklet's

brink, With fingers to his forehead pressed, he then began to think-

"A double one, it seems;" said Leonie, who could | Such state majestic, as they say the heavenly angels Wear-To robe me like illustrious kings, with sunlike coun-

tenance. To be almost a god, and wield the lightning for a lance." But here, with an entrancing power that held him like

a speli, a spell,

A hymning rapture seemed to float from some melodious shell : The forest seemed to melt away in clouds of rainbow

And near him stood a glorious form, arrayed in shining white; Upon his arm the bright one held a mantle of pure

gold. But flexile as the softest fleece on lambkins of the And in his hand he bore a crown, the palest of whose

gems Would shame the proudest jewel set in earthly diadems. He spake, and through the listener's soul the silver

accents thrilled. They seemed the essence of sweet sound from heavenly song distilled:

" I am thine Angel-Guardian, sent to teach thee Wis-

Unto thine eager palms I give this grown-its brilliance note-This mantle (sure a regal gift) shall from they shoulders float."

But when the mortal touched the crown its fires of beauty died ! A dull and leaden rim he grasped and could see nought beside !

While not a thread-bare fibre now its recent richness

Dismayed, he cried in passionate grief, . What sight is this I see? Take back the gifts, oh. Angel bright-they cannot

shine for me i's The Angel took the robe and crown. The golden hues returned---

While in the gems the lucid fires with tenfold lustre burned. Sweet tears of pity dimmed his eyes... he said, " Be not

afraid. But hear the truth: thine own weak heart hath thy fond hopes betrayed;

Within the clasp of vain desire no blest fruition lies-Thou first must win ere thou canst wear the splendor of the skies.

Work, work while it is called To-day; the Night comes darkly down. Thou caust not reap on heavenly plains what here thou hast not sown.

This garment's golden texture grew from goodness in the life Of one who nobly bore the heat, the burden and the strife.

This coronet of countless cost, was wrought from loving And holy thoughts that ministered with joy to others' needs-Of patient meekness that could bear but never practice

wrong : That stood for Justice and for Right, and loved and suffered long. Celestial jewels never yet on Pride's haught brow

were seen ; The self-adorer, in Truth's light, is wretched, poor and mean. Abandon folly's path this hour, and seek, on bended

knee. The grace and strength that God alone hath power to grant to thee." One moment and the wondering man stood, saddened

and alone-

The pure, benignant face and form were from his vision gone. With tenderer heart and clearer head he went upon his

Why.

# Original Essays.

THE UNION

Union of the People in Perpetuity

BY HORACE DERMER, M. D., LL. D.

At this time of bloody conflict which owes its origin to those political agitations, strifes of parties, and civil dissensions, which were the harbingers of Secession, it may not be without benefit to look for a moment at a point of difference between the First General Government, under the Articles of Confederation, and the Second General Government. under the present Constitution-a point which forever puts at rest the insane assumptions of the South. It would seem that events are testing the material of which the National Government is composed. A touch-stone has been applied of such po tency, that its elements and their specific gravity are now being ascertained. Though the fabric of our national organization has felt the shock of fratricidal forces, we trust it will stand firmly as before, and that the record of its destruction shall never find place on the pages of its history. Let us analyze a little. This nation commenced its existence under the

name, style, or title of The United States of America These were the words used to designate the first organization of the Thirteen States formed out of those Colonies which, in their corporate character seceding from the British Crown, declared their independence of Royal Rule. The language was well adapted to enunciate the idea, which was that of a Confederation of States, unshorn of a single corporate right-a league of Sovereign Powers-a union of Republics-an association of Independencies-an aggregation of Nationalities-each retaining its sovereignty, freedom, and independence; each continuing to exercise every power jurisdiction and right belonging to it, and not aliened by it; each remaining geographically distributed and separate, in all their political divisions and territorial domains. The title which was taken to distinguish the new government, never once contemplated anything but an association of bodies politic or commonwealths, into which was absorbed the individual man, who became lost in the aggregation of all the men residing within their respective boundaries. The style simply looked at an alliance of Republics and not of the people of which they were composed—a fraternity of States, and not of the persons dwelling therein-a union of distinct political communities in severalty, and not a union of the people thereof integrally. The name chosen was most apposite and significant. It carried the idea of a supervisory archonship, wherein the people should be barred of any direct agency in the choice of those who should exercise power, or who should engage in the administration of affairs, having solely for its foundations the several associated States in their corporated capacity and relations, and always acting through their respective delegates.

Under the Government bearing this name, the people, for all political and practical purposes whatsoever, were simply inhabitants of these indepencies, States, or diminutive communities, having no national or common citizenship, each independency, or State, of right and in its own right, being sovereign and self-existent; each exercising, solitarily and by itself, the functions of Government; each, in fact, being a Republic. True it is, they acted together, confederated, and formed a firm league of friendship, but not, however, as persons and as related citizens of one indivisible population derived Indeed, the Articles of Confederation which inaugurated the Government adopting this title, were so framed that in all their doings and relations with each other, these Republics should preserve their state individuality, and keep unimpaired the several sectional boundary lines which marked the old established districts. The Republics in alliance under these Articles of Confederation, were, as their corporate name declares, the United States of Americaand nothing more than States united in a firm league of friendship. They were neither a popular nor a political unit in national administration. political Establishment.

If the above be a correct outline of fact, it is plain to see that a State, under the Confederation, or First General Government, might secede or retire from the association; withdraw its fellowship; might recall its words of friendship; might dissolve its alliance. The States corporately, not the people of the States, were the high contracting parties to the Articles of Confederation. But under the Constitution which followed, it is otherwisehere the States are inactive and silent, and the people of the States act and speak; but they neither make contracts nor compacts with one another, as did the States in the Confederation-they themselves, the eternal primates of sovereighty and political power, seen and fult in the last analysis of society, for themselves and for their posterity, do ordain and establish the Constitution. We, the people, not the States; the whole population, not a fraction of it-must be consulted in the matter of the support of the Constitution. The government of the Confederation was the property of the States-the government under the Constitution, is the property of the people of all the States, held by them as citizens of that government, in joint tenancy or tenancy in common. The nature and principles of the national government under the Constitution, preclude the idea of secession from allegiance and obligation to its behests. Under the Constitution it is the citizen who owes allegiance-not the State. Allegiance withheld, withdrawn, or forsworn, accompanied with overt acts, places the citizen in the category of traitor, rebel, or revolutionist. How can a citizen secede-how can he cast off allegiance? We see but two ways by which the citizen of the United States can be relieved from his fancied or real grievances under the Constitution, and not depart from the country—the one by amendment of that instrument—the other by abolishment of it by revolution and war upon the government. May we not justly affirm that what is called and known today as secession, is but another name for revolution and war against the Federal Government. We have said that the States under the First Gen-

eral Government, were neither a popular nor a poreverse of this is true of them under the Constitution. Hence it is that we object to the national fact of popular apportionment and representation, child, and I let it alone."

only agaifying a union of thates and not a union of the people, the montperfect union which, it is declared, was the object to form by ments of the Constitution Riven to the new Constitution? We adjudgo it to be a misnomer, since it has not a true correspondence with the subject to which it has been applied, and since it fails to express the elemental. popular, or democratic idea. It is the old label applied to a new and different article. Are we not taught that it is wise to put new wine into new bot-

We have shown, it is hoped, that the Confederation prior to the Constitution, was a union of republicsthat subsequently and under its auspices, it has been a Union of the People. Such distinction is recognized by that instrument itself-its preamble plainly indicates such intention—and it is proper, in the search after its aims and purposes, to receive its own words in evidence; they must be a safe exponent in the matter of its meanings. In limine, it declares itself to be the ordinance of the People, to establish, among other things, a more perfect union than that which preceded, and which it manifestly seems to confess, fell far short of perfection-under a new government to be conducted according to its provisions, superseding all the old forms and the accustomed routine of the State alliance of 1778. Notwithstanding such a radical change in the nature of its being as well as in its movements, its old title, as we have seen above, was retained -an inconsistency, when it is considered that the Thirteen Sectionalities, with all their territorial appurtenances, became an integer. and thus made up one grand nationality, giving a happy illustration and beautiful significance to the motto, E PLURIBUS UNUM.

A few thoughts aside from the path indicated by our heading. It is to be regretted that when there was so favorable a conjuncture of circumstances as occurred at the formation of the Constitution, the occasion was not seized upon by the people to give a name to the nation significant or appellative, either in respect to the discoverer of their country, or in respect to the chieftain of their armies and principal of their councils. They knew that the name of the adventurous navigator of the Great Sea and discoverer of this Continent, ought to have had place on the entire surface of the Western World, from the cliffs and headlands that line the restless waves of the Atlantic, to the shores that stretch along the gentler waters of the Pacific Ocean. But it did not commend itself to them as the proper name of the nation. The national name is now not only a misnomer, but devoid historically and heroically of a single idea that carries with it great things and great events. It is significant only of a firm or co-partnership of dig. tricts of country, called states! These states themselves have mostly meaning names-names significant of something in history, geography, or biogra-

But what the forgetful people of these republics failed to do in the Constitution, was done in the Columbiad, by a mindful citizen of the world-wide Republic of Letters. All honor to the patriot Poet! Poetry, more just and liberal in its contributions to the shrines of greatness than patriotism, has decreed that this nation shall be called COLUMBIA. Poetry has applied a proper patronymic-pity that it or anotherof equal aptness may not be applied by Patriotism.

The people know also of one living in their midst whose modesty was too great, perhaps, to admit of a constitutional expression of their desires in giving his name to the nation. Its paternity certainly is conceded by all history, and constant acknowledgment. The world has conferred the immortal honor and dignity of PATER PATRIE, on WASHINGTON, clarum et venerabile nomen. Why, then, should not the people of this nation transfer that name to their nationalfrom all these different embodiments of personality. ity, and it henceforth be called among the nations of the earth after its Great Father?

Where is the bold and persevering man of this age of great events and great achievements, who will undertake to convince the people of the justice and propriety of a change in the national name: and that hereafter it should be known by that of him to whom the nation is more indebted than to any other man for its independence and place among the governments of the world-or that of him who discovered this Western Continent? It is easy of accomplishment, if the people will avail themselves Their title is no misnomer—it harmonizes with the of the opportunity. It is easy to fancy with what enthusiasm they would hasten to cast their votes for such change of name. If the strange and stirring events of to-day shall eventuate in a remodeling or amending of the Constitution and a strengthening of their government, we pray that the future national name may be identical with that of one of the heroes we have mentioned.

> Would not the adoption of such national name be better, would it not be speedier, and would it not carry with it more honor to the memory of the exalted patriot or great discoverer, than the erection of statues of brass, or monuments of stone? Before that pile in the Capital City which bears one of these illustrious names, can be completed, such imperishable monument as that now proposed, may be built without the cost of one dollar in addition to the current expense of legislation, and without the sound of a single implement of labor!

Antiquity furnishes an illustrious instance of a nation bearing a name derived from its founder. Through the centuries that have been notched on the calendar of time, Rome, ancient and modern-Rome, monarchial republican, imperial and papal -Rome, in all its permutations of form of government and policy of administration-Rome, in all its transmutations of systems of religion—has stood a majestic monument to the name of a nursling, the real or fabled Romunus, fostered by a beast of the forest on the banks of the Tiber, in after days in his manhood, to lay there upon its Seven Hills the foundations of the Eternal City—the seat of Roman Empire! (5 4 17 15)

But enough concerning the nature of the Union and the name of the nation. We had hoped never to see the severance of those ligaments which bound together these States. But notwithstanding the folly and wickedness of secession, which has cost the nation so many valuable lives and so much treasure, we confidently hope to see them brought into a perfeet union and harmony of feeling and of action, restored once more to peace in all our borders, and the nation prosperous and happy.

"Madame," said a doctor one day to a mother of a sweet, healthy babe, "The ladies have deputed me litical unit in national admistration. Now just the to inquire what you do to have such a lovely, happy,

uniformly good child?" a factor of many little The mother mused for a moment over the strangename. Why was the name of the old Confederation ness of the question, and then replied simply and of States, into which herei entered the idea nor the beautifully, " Why, God has given me a healthy

### WHITHER?

BY L. JUDD PARDES.

That's the question. It is always the question as to individuals, as to nations. So we may ask this people, as youngsters query of each other, "Where are you going to ?"

Evidently we are under tremendous pressure of a pushing force; and the American nation, threatened from out the future with thorough disunition, and not simply Southern, is traveling an un-engineered and an almost unknown way. Are there really no guides on the travel-track of us? No fingers to point specifically, to the true depot? God-powers from out the unseen, now becoming more and more seen by some, unto whom anointment of the eve is. make revelation to prophet and seer of the predestined Whither.

The actual men we have, are inadequate to determine, or to lead in, the new way : for they themselves have not come in rapport with it. The policles of the past afford but flicker light. Even experience of best brand fails for good bread to keep and may gather as Spring comes on. The Godus alive. Men even, like Seward and Sumner—the powers that sent and missioned Napoleon, in the first long since touched electrically by Grecian Governmentalists, the other the Burke of the nineteenth century, splendid as he is, fervid, vast and faithfulnot sufficiently opened are, or at oneness with the Congress of the Skies. That vast body, august and matchless in Wisdom, and pre-planner for us, as to Church and State and Society yet to be, rears even now, nourishing them with the food of many-sided and constructive Truth, its fitter representatives.

In the gathering and real crisis of the nation they shall start, some from a three-fold earthly hell of penury, weakness of the flesh and malignment of their spirit-start up to office, for which pre-ordained they were. So came many of the illustrious workers we know; and Patrick Henry from fishing brood killing, stiffing disease. Gaunt and ghastly by the river's side, from a dragging life of selling drugged damnation in a miserable three-cent country dram-shop, flashed up in the Revolutionary drams, the splendidest oratoric prophet of his times. As ever even so now, as the yet undisclosed becomes to us the now, the right men and women appear.

Assuredly as a nation, in every aspect we are going to pieces, just as fast as is possible. Complications disintegrative, are in the womb; when they are fairly born, they will make the issue they are missioned for. And we shall see that thorough resolution of things, all, not only impends, but goes on. The electric forces of divine design, dissolve us even as Nature's potent spirit does a carcass. The life of us as a people, homogeneous, just, righteously progressive, is going out, fast-waiting the fit season for incarnation anew. It watches the while, as an enfranchised spirit does the dissolution of his own deadness left behind, the falling to pieces of the great frame.

You may shatter the spinal column of this rebellion in two months or three. You must keep a standing army up to keep the rebellion down. And when we accept the proffered protectorate of Mexico, are we safe from European entanglement? Meanwhile, through all of this, the spirit of bankruptoy haunts all the North; and, at last, taking embodied form, shall occupy counting-room, dock and tradesman's home. The mouth of war eats too much Why, even the body of the Government is threatened by its prodigious maw. Let us tell the truth to each other, too: the angel world governant over this, cannot afford to let us have peace. The end of this war is not peace. A bitterer struggle ensues then—the battle-fields transferred : for the God in man is roused to arms by bugle blasts of inspiration against the devil in Conventionality. A three-fold Conventionality, the parents of a plenteous brood, oppresses, depresses, as it continually impresses us. A deliverance from fled. The age needs a Plato, a Socrates, a Confucius, this saddening psychology is absolutely dependent and a Jesus, not of the past, but as now they are enupon a stronger force. The Constructive Truths riched by the cultures of twenty centuries. So, as and Constructed plans of the Unseen and the Celeslestial magnetism, finer and more penetrant than any other they bring, are the more potent and bles- in the hearts of us; next, more largely, and from it sed magnetizer. We must be broken up or broken the new Theoretic State; and, at last, the divine down to become negative thereto. A shut mouth ad. mits no food, and a closed door no visitor. Hence, aside from causes doing business, unseen agencies impregnate us and hatch new ones, that disintegration may thoroughly enact its work.

The spirit of Conservatism, the spirit of Militaryism, the spirit of the Spiritual New-these three will be wrestlers. I see that the second spirit will be the greatest for a season; and a military dictatorship takes the rule when Abraham Lincoln's time is up, ing athwart their way; while moral winds and if not before. If the long man is not ousted by assassination or a natural death ere his presidential close, at least afterwards comes in the iron man. A known chieftain, to become yet more known, will take the reins by big socialm.

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Why will it be? For the reason that this Constitutional Government is too inefficient in the tightening adversity, because too flaccid in the muscles of its own right arm, for exigency's sake altogether too dell intended to hit with his letter of March last, centreless; and next, because a military rule must which seemed a charge of fine shot from his bellbe the bridge between Republicanism and the The- muzzled shot-gun, which seems as permanently locoracy, in seven years hereafter to be over us. You cated at Athol depot, as the Army of the Potomac cannot jump that you must travel. The large dif- did all winter in the mud. ference between the now and the to be demands a bridge. Military rule is that. So the Theocratic writing for the public, if he can correct, direct and state fitly follows, combining the best excellencies of teach us all, I should be most happy to have him in Despotism, Monarchism, Democratism. A little the field; for as several good speakers have left of truth and use is resident and dwells within the mean.

Theogratic, God specially rules, as, indeed, is impleid heard. Never since I entered the field, have the by the very word; and the man Christ Jesus, come calls pressed upon me as since the war and the loss up to the chieftainship of the angel host within this of our speakers. hundred years last past, and now the relative God to our orb comes to his kingdom, even though through of prayer. I am glad of it, I should have nothing

because a new intense life, celestially magnetic, and or staff, and to elevate it, he compares it to a wing. a new, universal light of universal truth, mixes and Well, I have no objection. Even that is good in a mingles with us, animates and stimulates the deeps kitchen to brush away, dust, and is often used in of being. Confusion, threatening to become worse imagination for flights of faith and fancy, and no confounded, will, in every department whatsoever, doubt prayer has often, been the wings on which agitate and obfuscate this people; till, no longer see- many a poor mortal has sent out the wild and vising the way, and harassed nigh unto absolute des- ionary hope and fancy to an ideal paradise, while pair by tempest-tossments, they shall implore the the body was fast anchored in the miry sensualisms special interposition of the Divine. Then it is that of earth, and the soul fast looked in the body. the Unity Dispensation, a comforter to head and But to me, such wings are as useless as those apheart, and led in by the Christos of the Nineteenth pended to angels by the early artists, and I think Century, will interpose will interpose to save in the prayer-wings of mortals may slip off as profitathe olimax of this dread ruin-spirit. When that bly and easily as the angel's wings. For my part, fairly opens and gets some acceptance, applicative as I do not see any use for either. But, if any spirit it will be to every sphere of use, the Ark is here, needs wings, or mortal prayers, I am willing he or Even now, as they who stand on hill-tops at dawn she should have them and use them. But I do not first see shadowy arms of light, like white arms of expect to travel with, or live with, or embrace a spirit thruit up the sky, so interiorly slevated spirit with wings. I would let penderable bodies minds sight the lumin of the new divine day. Its stay by earth, and use staves and countable when auroral message is upon their brow. Look, and yed they need.

may see it. The outlines of the kingly body of the new, so vast and grand and harmonious, is flung in vivid vision across their mentals; and, within themselves, they hear the tread of Him who from out the unseen brings Organization, Order, and the Kingdom to come. Let whosoever will or can, woman or man, by universal vastness and wholeness of view and . ivinity of life, be the instrument on earth of that Him, the central angel-man of the

What say Washington and the rest of the Revolutionists of Washington? They calmly predict the destruction of the Capitolean City. Not by rebel arms, mayhap; but by a force and source unexpected, the Government is driven thence. It is needful that the magnetisms of association be out to pieces, that the people may be released from its psychology. How can the new easily come in till the umbilious is severed that binds us to the body of the past? Washington City, with its memories, records, archives, and the magnetic spirit of national life, is a focus that must be dissipated. Even now spiritual forces of disintegration, mediumistic, are pointed thither. wisdom of that principle-" the ends justify the means "-calculate the use hereof. They can master the means. Then, as we cease to be polarized to the present capital, we shall be free to turn to a new one. That newness will be, by and by, God-rule by divinely individualized men and women. Principles and men and women will be the fresh watchword. For two reasons: First, the vast amount of feverish

war-magnetism thrown up into the great mental atmosphere, and, second, the prodigious amount of super-affluence of celestial magnetism down pouring into it, pestilences threaten and will invade us. Disease is substance. It is brought into life by magnetic combinations. Ere seven years, the very air will famine will here and there show her bones sticking through the skin, filling up, thus, the dark background. Does it not seem impossible? Yet potent causes are in germ to bring forth the dread result. Why. Nature herself, as if afflicted by the animus of men, or struggling with new states in her womb, will bring forth badly her accustomed offspring of fruit and grain. So we see how terrific the suffering will be, that thorough work of purification may ensue. We must become empty of usuality, to be divinely filled. We must put off the garments of the present century, and with the coin of inspiration, import those of the twentieth. How shall we tread up the aisles of the new Catholic Church-not Romish, but Celestial, Universalic-as fit worshipers walking in, save as we have the fit apparel on? How shall we fashion the matrix to bring forth the New Church in us, then outwardly next? We must become divinely individualized. That process and state called by the simple religionist regeneration, the harmonial philosopher from the stand-point of celestial wisdom, denominates divine individualization. We are to kill out no faculty or power in us; we have but to correct, rightly direct, and harmonially balance.

What faculties are chiefest in dominion in the truly harmonial man? I affirm they are the Religio-spir itual, and such find expression through the topbrain, conferring as they come forth in action, and are energized by vital breath of inspiration, a profound feeling of sub-dependence. So, with this last. we bend and bow before that matchless tribunal, the Congress in the spirit. Each member of it, from Zoroaster, Brahma and Moses, down to Franklin and Channing, has in it his appropriate place. It seeks to duplicate itself on earth, and will outwork its grand designs, by specially chosen mediumistic ones. Precisely adapted, physically and psychically, such mediums live out the present unfolded lives of the glorithe cords of spirit are pulled, do the lines of action move. First, humbly, the New Church, already first sociality. The organizer must indicate to chosen persons their places, and these last shall lead the nation in its angelicaly indicated, its spiritually engineered way. I see that within the next ten years we shall behold such advent-yes, somewhat, in the next seven. Till then, the stars shall seem to fall from the political firmament; the sun and moon of social righteousness red-darken in a blood-eclipse; comets of mad misdirection affright the people, blazstorms, typhoons and symoons, shall vex and whipthis nation, predestined and God-consecrated the Christ-Herald of principles to all the rest.

#### A SCATTERING SHOT FROM THE ATHOL LOCKER.

I could not perceive what our Brother D. J. Man-

As our brother is as capable of talking for, as late for want of bread and flannel, and the hearers est and falsest thing. Let us respect and accept it. have not decreased, there is ample room for all who I say, then, that in the new state, which is to be are able, capable, and willing to speak and be

My brother seems to take exceptions to my views storm and conflict, through and by his special me- to do if everybody agreed with me, and I would as soon have him differ from me, as any one. He seems We proceed by paces of progress, pushed and led, to think me rather hard in comparing it to a crutch

Our brother seems somewhat sharp on the isms, If he will not robe himself in an im, nor wear a plenty of hearers, and a ready soil of human hearts. Again, my brother does not seem entirely suited with my little book, "The Fugitive Wife." But, it suits me, and I will cordially greet one from Brother

think a fugitive law should here operate for the recovery of a fugitive wife. Of course I do, unless she is a slave, for if she is not, she has a right to go; if not, it is time we had some "personal liber-ty" laws for the protection of the persons of females. He says he would help a woman who was trying to says he would help a woman who was trying to and she for independent of the protection of the persons of females. He says he would help a woman who was trying to and sunk in deepest angulsh, come to thee in faith and sunk in deepest angulsh, come to thee in faith and sunk in deepest angulsh, come to thee in faith and any forfaith and sold in deepest angulsh, come to their strongth and sunk in deepest angulsh, come to their footstens. escape death and from domestic strife. So would I, ask forkid and solace. Guide and direct their footsteps, and that was part of the object of my book. But he uplift and strengthen their hearts, until they shall know fears such seducers as Aaron Burr, and would oppose them. I know nothing of Aaron Burr, nor have I ever seen or heard any complaint of females against him; and if all the complaint is from men of truth and love. Oh, hear thou every hymn of praise, of his evil treatment of females, I am not much in-elined to heed it. But if the women complain, I am sure something is wrong, for they are of "long suf-fering."

every appiration after holiness. Receive every offering of thankfulness, every tear and sigh of sorrow and re-pentance, for they are all ke turned to thec—and hear the supplications of this thy nation in its hour of trial; support it with the hand of justice; uplift the proud of his evil treatment of females, I am not much in-

Which would be the best judge, the woman or the observer? Who can tell better than a wife how she is used at her home or abroad? The whole subject to have a guardian and be treated as a child all her life. Is she, or is she not, capable of self-governno fugitive wife law to catch her. As some officer directed in regard to slaves, " If you see one running, let her run; if standing, let her stand."

But what would my brother do if he saw such a man as he describes Mr. Burr, seducing girls or wois the chief mission of my book, and its next, to is the chief mission of my book, and its next, to help the poor victims out, for they are more numerous than those caught in dens of vice and sinks of pollution. Some men catch four or five, or even more, as each in turn, after he has had a priest turn the as each in the as each in turn, after he has had a priest turn the as each in turn, after he has had a priest turn the as each in turn, after he has had a priest turn the as each in t "key of wedlock" on them, has taken her departure either to her home or the spirit-world; and thousands pine in daily and nightly agony of soul, that what should be, than measures that which is, the pracought to draw tears of sympathy from angels and tice among nations. Without referring to special instances, we may say that religious revelations are as men. For such I write and speak, and not for those necessary and as consistent with nature as any of the who are happy. The latter I leave happy, and add to their number all I can. WARREN CHASE.

Milwaukie, Wie., April, 1862.

Written for the Banner of Light. MARIA.

BY E. CASE.

Gone from earth, and so we miss thee, From our watching, tear-dimmed eyes, Like a bird that spreads its pinion For some far off sunny skies. We have strained our earthly vision As thy spirit did depart, Entering that life Elysian, Love hath pictured in the heart.

Through the dimness might not enter Yearning, peering sight of ours, Longing, oh, how deeply longing To behold the Land of Flowers. Caught up by some watching angel. Lost within excess of day. How can our weak, tear-dimmed vision. Mark the far and shining way.

Weary, sorrowing, broken-hearted. Turn we now to earth again ! All our fancies, all our feelings, All our reasoning seeming vain. Vainly on we seem to struggle, Vainly our fond hopes aspire, For a moment, all is puzzle, Doubt, and darkness, vague desire,

.For the blow that fell has stunned us, And the still and brooding heart, From the spell that rests upon it. May not easily depart. And the chain that seems to bind us, Frets and chafes against our will, Telling us. with all our effort, We are hope's blind prisoners still.

But we must not deem too sadly Of this far and winding way. For at times the soul leaps gladly From this seeming despot sway. With the changes that life bringeth. Cometh sunshine after showers. Causing out of death and darkness To spring forth the sweetest flowers.

Gone? Not gone! She's here around us. Floating on the unseen air; Strip the veil from our dim vision, We shall see her brightly there-See that smile of radiant sweetness. See those kindling, soul-filled eyes, See the dark and glossy ringlets. And the light that on them lies.

Boftly! In your lonely chamber, At the dreamy hour of night, In the gush of daylight's coming, In the noonday's shaded light,

PHILOSOPHY OF INSPIRATION.

crown of thorns to scratch all it reaches, he can find A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, April 20, 1862.

Reported for the Banner of Light. INVOCATION.

Suits me, and I will cordially greet one from Brother Mandell on the same subject; for there is room for all. If mine had suited all, there would have been no call for it to be printed. It meets the approval of many, and the bitter hatred of some, and indifference of others. This is the fate I designed and expected. If I wrote for universal approval, I should write novels which would disturb the interests and prejudices of none.

He says I have some careless remarks in my book. They were not carelessly made by me, but duly and deliberately considered and approved. He asks if I think a fugitive law should never operate for the recovery of a fugitive wife. Of course I do, unless But how could my brother tell which was the seducer and who was the husband from whom a fugitive was fleeling, or the one who protected her? and unchangable, forever.

Our subject, on this occasion is the Philosophy of Inspiration. It may seem an inconsistency in the use narrows down to this: Is a woman capable of being nevertheless, there can, we venture to affirm, be no the judge of her own interest and welfare, or is she true perception of their relations, aside from that phi-

grounds, the cause and source of religious phenomena. Inspiration, in general, denotes that universal, allment? Is she, or is she not, a slave when married? pervaiing power and life which visits alike the lowest and the highest orders of being. This inspiration of life gushes forth in the mountain stream, it is visible in all nature, and heard in the melody of the tiny songsters of the grove; but we speak especially of that form of it known as revealed religion, which comprises the sacred records of civilized nations. These form what is termed divine revelation, and are dedicated to the higher and holier functions of the soul. Religion, based man as he describes Mr. Burr, seducing girls or woon these records, is distinguished by being didactio, men to marry him? Would he warn them? That stern in its dictates, irreversible and unyielding. In fact, it differs from all Nature, in that the latter is

> among themselves, according to the character and grade of national development, and it is always, to a certain extent, in advance of the latter. It rather teaches elements of existence, and as much in accordance with the design of Deity, who never, for a moment, contemplated withholding from the spirit its essential food. inspiration is as necessary to spirit-growth and per fection as respiration and nourishment to that of the body, and its constant supply must be as carefully pro-vided for. No child of God is for one moment deprived of this essential requisite.
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> Such, in brief, is our conception of the necessity of

inspiration, and of the extent to which it pervades the human family. It is to the soul what sunlight is to the morning—what the circulation of blood is to the vital functions of the body. It is useless for us to attempt to circumscribe the sphere of inspiration. The munificent providence of God has no beginning and no end, and this, the highest want of his children, he has surely never left unsupplied. No, the fountain of inspira-tion is inexhaustible—even as the sunlight never fails, and yet men say that God ceases to send light and life to the spirits of his children, the special creatures of his care; that inspiration must sometimes be suspended —that its influx is not constant, but visits the children of men only at long intervals, and is now, probably.

withdrawn forever.

If we understand the object of divine revelation, it is to teach the spirit the possibility of higher attain-ment; so much that is gross and low combines with it and encumbers its endeavors, that it is necessary to keep before it a higher standard than the natural servation and experience of humanity could furnish. Inspiration is, therefore, to the higher faculties of the soul, what ambition and the love of emolument are to its more material portion; it supplies a needed stimu-lus to effort and endurance—though, in both cases, the objects aimed after are very seldom, if ever, fully attained. The standard of divine revelation far exceeds the highest degree of moral excellence ever reached except by Jesus himself. The purest and lortiest disciple never claimed to have reached it-he only made it the goal of his desires, the measure of his actual attainments. All religious systems are in this degree in advance of human progression. The In-dians, Chinese, Mahometans, each have their revelations to which this rule applies as well as to the Christian scheme.

There is no more perfect code of social and moral justice than the Mahometan, and yet there is not a more degraded and unentightened people on the earth than the votaries of this religion. The Vedas, also, are embodiments of high and noble moral sentiments; they contain the best advice, and even Christians might profit by their perusal. We find that in some countries called heathan, crime is comparatively unknown, while, among Christians, it is obliged to be se-

verely restrained.

It is the purpose of religion to establish a standard which shall be recognized by men as the common object of their endeavors in a moral direction, on the

principle that it is better to struggle always in pursuit of an impossible degree of excellence than to be satisfied with low attainments.

The marksman who aims at the eagle runs more risk of failure than if he pointed his weapon to a sparrow fluttering in the bushes, but, if the feathered monarch [61], his tripment is the greater. All religious conform fluttering in the bushes, but, if the feathered monarch fall, his triumph is the greater. All religions conform to this principle, and it is not sacrilege to say that. God has given to each nation its own revealed religion in the mode and shape best fitted to its wants. That every race has its own Bible, sacred traditions, priestly order, altars and shrines of devotion, is evident, for God would not permit their existence except as the works of his own hands, set aside to keep alive the flame of religious inspiration. The correspondence among the various revelations is a sufficient proof of this, for there is scarcely a miracle, or a maxim, in in any one of them, which is not to be found in the rest, and we cannot but believe that the same teachings were equally adapted to the ages of remotest ings were equally adapted to the ages of remotest

Commencing with the earliest records, we find that In the gush of daylight's coming,
In the noonday's shaded light,
In the noonday's shaded light,
In the playful Summer shadows,
'Neath the branching greenwood tree,
Where the Summer warbler singeth,
She's not gone! She's there with thee!

Earth's not all there is of knowing.

Nor our being's little sphere.
There is more than life is showing
To our darkened vision here;
Through the darkness of our night,
Could we only but discern it).

There are streaming rays of light.

For the shadow of our being
Does not reach far in the skies;
And the thoughts that beat within new Are the waves of that great sea,
Whose sounding shores but epho in us

Voles from Eternity!

Our Delay is the darke, and the street shadow of the shadow of t priests, prophets and seers rather portrayed what men's lives should be, than what they were and their

probably forget everything else; if his understanding so darkened that he can disown God, the author of his being, he is treacherous to his own soul, and, therefore, the love of the Being who made you, the Spirit and Power of life, is your first and highest religious duty, without which none other can follow and there can be no appreciation of nature itself, not the the slightest degree of conception of the sacredness of

This is why we are to love God. Christ says also, and his words are atrikingly in accordance with our position, that if a man says he loves God and hateth his brother, he is a liar, for the love of man in itself comprises the love of the Creator, and it is more acceptable praise to God to acknowledge him as the au-thor of our being, by acts of kindness and forboarance loward our fellow creatures, than is rendered by mouth atterances, however beautiful, that come not from the

Passing on through all the Ten Commandments, we as well to this period as to that in which they were revealed to Moses, surrounded with the glory of inspiration, as necessary for the Jewish people, and equally far removed from the standard of human practice. All men alike recognize these rules of moral action, yet none, pretend to live up to them. You cannot lind a man who adheres to all the Ten Commandments, for he would be perfection in human shape. You cannot find one who does at every step, as he would others should do to him, yet each acknowledges the

So much for the special inspiration of the Commandments. Now these apply to every-day life, if you take the simple Commandments and carry them with you in your hearts throughout life, you will never go astray; and yet thrist, perceiving they might all be included in one, said, "A new commandment give I will you that you that you had you have your property." unto you, that ye love one another." Now lot us take the first commandment. If there is love toward our fellow-man, it must co-exist with a full conscious-ness of the love of God within the soul; and so with each of the other commandments, and all are fully embodied in the one commandment—ye shall love one another. So simple, entire and perfect is this, that it includes the essence of all religious conceptions—the highest standard of religious development, and marks a point of human tendency as high as the very throne of God. It implies no injustice toward our fellow beings, for what we do to the lowest of them we are told we do also to God. Kindness to our brother is praise to God. Scorn, or cruelty, or forgetfulness, is blas hemy in action.

Religious inspiration also brings another benefit. It gives all men a common moral aim, and thus imparts the stimulus of emulation, which is so advantageous in academical pursuits. He who comes nearest to the standard of Christian perfection, hus, at least, his re-ward in the consciousness of having so nearly fulfilled what conscience and the law of God have ordained; and this compensates for all his toils and sacrifices. and this compensates for all his tolls and sacrinces. Such was the spirit manifested by Jesus in the Cruoffixion—the spirit which bears patiently all sorrows, trials and vicissitudes, knowing that the soul is superior to all. Without religion, sorrow would bring despair; death would bring madness to the bereaved left behind to mourn; trials would bring sadness and left behind to mourn; contemplating the bright examples. darkness, but in contemplating the bright examples of prophets and seers and sages of the past, who vol-untarily and cheerfully submitted to the greatest tor-

untarily and cheerfully submitted to the greatest tortures, the mind is drawn away from its dread of mere material sufferings, and subjected to the strengthening influence of religion.

The philosophy of inspiration is also visible, as it teaches every individual mind the power of Faith. Now faith is even more than is described in the definition of Paul. It is the conscious reliance of the soul ways in the free training to the latest the soul ways in the free training to the soul ways in the soul way upon a power in itself perfect, which makes it supreme over all pains and temptations, when it has attained to a firm religious conviction; and the inspiration, which is the life of Faith, as it has been given in past ages, so it must still be given to-day, or we would have no conception of what inspiration was. Would this Bible, simply considered as a record of ancient times - would it bring any conviction or evidence to our minds, unless the same spirit which inspired its contents breathed on our souls to-day its awakening influence—unless the same God shed the light and radiance of his life upon us—unless our minds possessed the same gifts and attainments with those of old?

God is more constant than the sun's rays-than all the universe. God is the same; his inspiration is here upon you all to-night. By that you listen to the words we utter, and are filled with holy thoughts and aspirations, and endowed with the sense of right—of your duty to each other, and with that sympathy which leads you to apprehend the beauty of Charity, the majesty of Faith, the holiness of Hope. It is inpiration which thrills all your lives with the convic-ion that God's love can never change, and which leads you to know that the truths of revelation are as true for any other age as for this. The inspiration of the spirit being the highest and holiest in its nature, there can be no improvement, except in the method of applying the truth it reveals. Truth itself does not change. That which is applicable to meral and re-ligious natures at one period, is equally applicable for all time, however modified in expression. You ask, can there be no improvements upon the That which is applicable to meral and re-

commandments of Moses? We reply, that none is lvable, save the sim embodies them all. No; if the world were to revolve during ten thousand cycles, and each cycle were to witness a new order of intelligent beings, as its inhabitants, the sacred truths of Christianity would still be as applicable and as needful as they are to us—the glorious radiance of their perfection no less conspicu-ous, confined as is the sphere of their influence to no one class of minds, but equally requisite to the most exalted and the most degraded, to the darkened outcast and the lofty philosopher. It assists, uplifts, en-courages, elevates and rewards them all.

Religion differs from any merely human authority in cossessing a standard and criterion of belief and practice from which there is no appeal, as applying to that portion of the human mind which lies beyond the do-main of criticism; so that, while its forms and expressions are changable and imperfect, and liable to inter-polation, the essence of all religion is the same in all time. You find the savage of your own wilds, as respects his inherent conceptions of justice and morality, compares favorably with the average of Christians, and the same is true of the Hindoo in the far East the differences as to practice being due principally to climate and other physical circumstances. Inspiration is the atmosphere in which the soul lives—the reath of God pouring itself upon the spirit-the founain of life forever.

The ancient Egyptians were inspired in their holy rites and ceremonies, and the Indians in their Vedas and their Shasters—the Chinese Confucius in his revealments—Aristotle, Plato, Demosthenes, all the an-clent philosophers, in their respective conceptions of justice, religion, truth, science, creation—the poets and artists in their works of unsurpassed beauty and profound significance. The doctrines of Mahomet were the result of inspiration—of the purpose and power of the Divine Mind. Christianity was a necessity, from the inspiration of the age embodied in Josephs. Its truths were as old as time itself; they had been preserved in Indian and Chinese records, but had Christ proclaimed the more western nations, and now Christ proclaimed them in a form more perfect only because more clear and simple; more divine, because more applicable to all the needs of humanity; more pure in their inspiration and lofty in their aim, because comprising all holiness and condenses. cause comprising all holiness and goodness; more in-structive, because least alloyed with the dross of materialism. They were given to you as guides—as sig-nals along your dally path—to direct your steps, though placed far beyond your reach, at a height to which the

nals along your dally path—to direct your steps, though placed far beyond your reach, at a height to which the best among you valuly struggle to attain. Do not blame one another because none is so holy as the teachings he has received, and which he, perhaps, daily enforces by his words.

It is the necessary fate of all moral systems to be in advance of those who receive them, surrounded, as they are, by and subject to all the conditions of frailty and imperfection. Perfection is the goal which all are reaching after; condemn not your brother who stumbles in the rugged pathway, nor push him further back because he has bleeding feet and hands, but help him up and set him on his journey once again. Do not thrust the outcast and degraded into the still deeper darkness of condemnation and neglect, but by gentleness seek to remove the veil from their moral vision. When sorrow comes, when death lays his icy hand on the loved form and carries it away from mortal sight, religion—holy power—twines around the tomb the garland of immortality. Iffus the veil that hides the mysterious world beyond, and directs the eye of faith to a certain and everlasting home. And in, the hour of dark despair, when the soul is overshadowed with doubt, or beset with evil suggestions, remember that religious inspiration may come even for you—that those who wrote and spoke long ago did notwrite and speak more than the truth, and that God is with you to-day. And oh, remember that observe overeth the multitude of sins, and without it all gifts are unavailing.

Religion, especially, is that which lifts you above

vailing.
Religion, especially, is that which lifts you above
the mood of condemnation and hitter reproach, by
teaching that man are not made judges of each other,
but are all alike to be judged by God. If men do not

awkward, clumsy ways might have marked them as domestics. Rainer, it is not unknown to you, we have responsibilities toward the Counters. I will say no more. Trust whom ?"

Almost rendered indignant by these doubts thrown out against his friend, he replied, with a smile:

" Why so fearful, my father? I beg of you, give me but one single positive reason for the suspicions you entertain. Until now, Harlington has shown himself in word and deed an independent man of honor; just, true, strictly moral; perhaps, now and then, somewhat too enthusiastic for some beautiful ideal or project of world reform."

The old statesman shrugged his shoulders, and said in a tone of some vexation:

" May not! all that belong to his trade? In the masked ball of life, for the furtherance of an aim, here garbs are assumed, Socrates faces, vestments of the saints and martyr crowns are donned. Why has he, as himself confesses, wandered over all lands for several years? In his philosophical tendencies, with your permission, I believe the least. Is he a political refugee? a secret agent of the French or English? -or, perhaps, the emissary of a revolutionary organization? His beautiful ideals, as you call them, much resemble arch-lemagogue projects. Be it as it will, Rainer, I have nothing against your intimacy with him; but observe him; make him if you will and can, all your own; but do not give yourself to him too much. For you there is nothing to fear; but---"

The Minister scemed inclined to smother his thought. His son asked hastily:

" For whom, then? I do not understand you. Believe me, my honored father, you do him wrong."

· Possibly, he may be innocent!" replied the old man. "But care and caution in all things are therefore none the less necessary. I find, myself, that the young man is of pleasing exterior, fascinating, therefore, all the more dangerous! It seems to me that our ladies are somewhat too unreserved with him; I have warned Leonie. But if the Countess Feldlitz -Rainer, Rainer! for heaven's sake! What fatal consequences may fall upon our house? We-we are accountable to the Duke and Grand Duke !"

This conversation, and especially its conclusion, produced a most painful impression on the Counsellor. He began to fear for the hearts of the maidens; for Harlington he feared less, for he always conducted himself with a degree of reserve, which the young girls, in their light hearted gaiety, did not observe toward him. He would gladly have spoken to his friend about it, but was withheld by a feeling of delicacy, and also by the fear of betraying something that he should not; unconsciously, he became somewhat changed to his friend and favorite companion.

The young ladies, on the contrary, enjoyed most fully the genial society of the guest of the house. Leonie would feel quite indignant when her brother, between jest and earnest would hold up his finger and repeat the words:

"You and the Countess guard your hearts against the man from the New World! I see danger in your

· Love, mighty victor, everywhere.
Of the arch deceiver's toils beware!"

Leonje had reason to feel indignant at her brother's warnings; for she was betrothed, and loved her chosen one with all her heart. Her cheerful manner that was the accompanying boon of her spring-time of life, never led to frivolity. But this could not be said with equal certainty of the young Countess of Feldlitz: beautiful, and conscious of that beauty, of which her mirror and a swarm of adorers in the city and at court assured her, and destined thereby to be the first in splendor, wit and ornament in the circles she frequented, she yet knew how to control her natural vivacity, and to deport herself with true womanly dignity. But, in the more confiding household boundaries, where she could move without restraint. child. In Lichtenheim, in the enjoyment of the country life so seldom allotted her, she gladly threw off the shackles of etiquette, that she might follow her innocent inclinations.

" We will again be little girls," she would say to her more thoughtful friend; "that we dare not be in the stiff, formal city."

Her hand was promised already to one of equal rank with herself, but she knew only of his handsome face from a portrait, which did not displease her at all, as it represented a handsome, manly countenance. The appearance of the stranger from Alabama had somewhat disarranged her part of little girl; for he was not only a handsome man, but genial and well-informed, as were few of his age. As he soon ceased to be a stranger to the others, he was not one to her either. She loved to aim at him her liveliest sallies: to listen to him, and she would gladly have drawn his admiring attention to herself alone. Why she so much desired this, she gave herself no trouble to reflect upon : nor why she felt secretly annoyed because his manner toward her remained the same as it had been on the first day; and that he had not the slightest preference between Leonle and herself, who was accustomed to behold all at her feet. But this feeling of vexation only attracted her toward him all the more strongly. She ponted with him in thought, and then forgave him most heartily at the same moment, though he performed no penance on that account.

Leonie observed this portentous change of feeling in the breast of her companion. She often punished the light-hearted girl in jest, by telling her of this, and in that way Gabriella was informed of that which, passing within, was unknown to herself, and the name with which Leonie had baptised this new feeling and had called it dangerous, had made it so in reality. The warned fair one would have suddenly brought it to an end, and thought nothing could be more easily achieved; but unconsciously the romance was continued in her soul. She controlled herself sufficiently, however, to conceal from the American enchanter the spells he had evoked in her maiden heart, but an accident revealed it all.

Coming out of her room one day, tripping, dancing, singing as usual, and prepared for a walk, she floated quickly down the marble stairs: she saw Harlington ascending toward her, and felt her feet give way and would have fallen had he not caught her in his arms. Bewildered by the suddenness of itself the penalty of its sins. Remember, Leonie, The self-adorer, in Truth's light, is wretched, poor and the cocurrence, for she had scarcely had the time to how your brother related to us the other day, of the feel alarmed, recting against the breast of him she idolized in secret, she forgot to extrioate herself from his arms, and in modest confusion her head sank upon his shoulder. When she recovered herself and raised her head to thank him, to apologize, the found his blue eyes beaming close to her own. Bhe forgot the words she was about to utter; she did not see feenie, who, coming from the garden by the opened gate, draw heek at the unexpected scene she witnessed. Copynisively clasping her hands, she withdrew tremblingly into the garden.

mel followed the frightened girl into the columned care and caution in the presence of the dangerous hall before the house. Lyong was slient, carnest American, Do not, for heaven's sake, betray yourand embarassed; with a forced smile be addressed self to him, or to any one else. What consequences the Lady Leonie Von Urming. Gabriella, with would-the thought alone makes me giddy! Even crimsored cheeks, rapt, illumined eyes and heaving my brother does not seem to be without certain susbreath, sat silently apart.

The Counsellor was expected to join them; in the meantime none of the three knew what to say or do. Each of them was occupied with their own thoughts. Harlington pleases me it is true; but more than The Countess breaking the silence, said:

"Why are you so deathly pale?" to Leonie. lady in return.

Gabriella blushed still more deeply. Her eyes air, or as if she had not heard the question.

#### CHAPTER XXVII.

Confidential Converse.

The walk was not taken; the Counsellor begged to be excused for that time; he had deeds and letters to be looked over from the capital. The rest ap- Shall we see to our toilet before we receive him?" peared to be out of humor. The Minister took possession of Lyonel, Gabriella returned to her room-Leonie sought to divert her mind by various little occupations, and when she found that she could not succeed, she hastened to the Countess to give her her company, or perhaps evince her a still greater

Gabriella sat at her fine piano, playing her favorite air-" Dolce Speranza mia "-that Lyonel always | With idle hands and idly scheming brain, accompanied with his agreeable tenor. At Leonie's entrance she arose gaily and cried:

"Good, my bonnebelle, that you do not forsake me! I may not read, do not care to play, or commence embroidery. What shall we do with ourselves until dinner time?"

"Your ladyship, do you command---" said Leonie respectfully, but was not allowed to conclude her sentence, for the hand of the countess was quick-

ly placed upon her mouth. "For shame. Leonic! Do you wish to make me Unmindful that the righteous way to ask angry? or have you again forgotten that with you in Lichtenheim---"

"I have forgotten nothing, dear countess; but because you forgot, though only for a moment, forgot This would-be sage and seer, one summer's day, that you-that you-" "How? what have I forgotten against you?"

"Not against me, but against yourself," replied the daughter of the Minister, and she added in a lower tone:

"Do not be angry. It was an accident; no one, fortunately, has seen only I - when on the stairs -" Leonie ventured not to proceed. Gabriella flushed orimson and gave her friend a slight tap on the

check as she said: "Prying and roguish eye! Well, how could I help it? I missed a step and fell toward him. It was a pure accident, of course, nothing more. Better with him than another stranger, or that I should have fallen headlong and been crushed; only acci-

dent and chance."

"A double one, it seems;" said Leonie, who could not refrain from laughing at the explanation. "You fell toward him. Even that is the most important point in the case. You fell, perhaps, quite willingly, and Harlington-may I say it?-most gladly caught what I fear he has long since held captive."

"You are a naughty girl, Leonie; the worst of tormenting spirits! I would like to punish you. Of course, in my first affright I clung to him; he was compelled to sustain me. I know not how I felt. I was in a state of bewilderment. The occurrence is vexatious. I confess; let us say no more about it, my love. For the rest-and why should I deny what you acknowledge yourself?-Harlington is withal a most retiring, amiable man."

"Oh, be still, be still, Countess! If Prince Louis

"Can I help it? He may know all. So much the better if the Prince has never done worse than that. They say the best of him; but this is always done of princes, if they are only tolerable. If they were silent about him, or made excuses for him, he would be a worthless being, though it was never said. But I do not know my Prince. His letters? Well, he looks quite agreeable in the blue uniform Well, he looks quite agreeable in the blue uniform aman.

with its rich embroidery of gold, with the ribbon and Unto thine eager paims I give this crown—its brilgreat silver stars upon his breast. But such unseen amant sylphs do not cause hearts to throb."

"It would, my lovely Countess, be far different, I presume, if our American were Prince Louis himself, in disguise."

"That romance would please me, indeed! But, only political traffic is there carried on. We poor creatures are a court fabric, that belong to the State While not a thread-bare fibre now its recent richness until it barters us off profitably and conveniently. We poor girls may possess everything but a heart. You, dear Leonie, are more fortunate than L You are permitted to choose amid your admirers. Every peasant maiden is free and rich in the rights denied The Angel took the robe and crown. The golden hues to us, and therefore is more to be envied in her coarse bant laces and jewels. The lords of the throne sometimes form morganatic marriages—but we |..." | Sweet tears of pity dimmed his eyes... he said, ... Be not

"No, dearest Gabriella, you must not speak so. Honor your exalted position; Providence has given you, from your birth, privileges and endowments beyoud the millions; you must offer a sacrifice for the good of millions. And who can tell whether this very sacrifice will not prove the blessing of a life to

"Oh, my good Leonie! Of what value are thousand preferments and privileges for one heart that we would win? The happiness of a life, Leonie! This garment's golden texture grew from goodness in It is possible. But an ocean of pleasant possibilities weighs not in the scale as does one drop of glorious certainty. Happiness in courts! Happy royal marriages—how rare i"

"Perhaps, dearest Countess, no rarer to be met with than in lowlier stations."

"I allow myself to doubt a little; there, at least conjugal affection is not considered ridiculous; there the expression of natural feeling is not viewed as unbecoming. We of the court belong, on account of our position, to an unnatural state, that bears within of the sorrowful fate of several princesses of our

"Do not grow melanoholy, I entreat you, my beautiful Gabriella. The serious expression does

not become your face at all." Between ourselves, Leonie, Ltremble for Prince Louis and myself," may be a bounger office which

1 14 So you can tremble before empty possibilities? Why not smile in the face of A joyous fature? And holler sime and nobler life he sought from that Quick, let me see you laugh again I. Only, I implore

In a few moments afterwards, Gabrielle and Lyo- you, if I shall not myself tremble for you, have more picious that trouble him."

"Nonsense !" said the countess, smiling, and she took Leonie's arm. "What do you fear? Hear me: that? not at all. It is true the scene on the staircase vexes me. I forgot myself a little. I felt won-"And you so glowing red?" inquired the young derfully. I cannot explain it in words. But where is the sin? In a few days he will depart from Lichtenheim. Well, we will desire him a happy wandered around as if in search of a reply in the journey. My station and his are too unequal, and our acquaintance too recent, that----

A young waiting maid entered at the door, and announced that another guest, the Count Von Wabern, had arrived.

"That is the very thing!" cried the countess, jumping up in sudden glee. "An indemnification! [TO BE CONTINUED.]

Written for the Banner of Light. THE DISAPPOINTED VISIONARY.

BY JOANNA GRANT.

Once on a time (as fairy legends say.) There was a man who dreamed his hours away. He thought great honor and great worth to gain.

The obscure glimmerings of his own vain mind He deemed the splendor of all spheres combined; His listless indolence was but the state In which the gifted sons of Genius wait

For the descent of ideal power and glory Which link immortal names to picture, song, or story, He sighed and longed for fame, and fortune, too, But never seemed to think that he had aught to do.

Is duteous to perform each day's appointed task-To seek in earnest work the sacrament of use. Which can alone absolve from folly and abuse.

Strolled out to while superfluous time away. Fair was the scene to which his footsteps strayed. Beneath a grand old forest's ample shade.

No dwarfish shrubs obstructive marred the beauty of the bowers, But verdant tapestry decked the ground, starred with

sweet wilding flowers ; A silver streamlet here and there flecked with delicious hine,

Showed where the sunny azure gleamed the leafy arches through, Our weary dreamer sat him down beside the brooklet's

brink. With fingers to his forehead pressed, he then began to think-

And whispering to himself, he said, "O how I long to erada Such state majestic, as they say the heavenly angels wear-

To robe me like illustrious kings, with sunlike countenance. To be almost a god. and wield the lightning for a

lance." But here, with an entrancing power that held him like a spell,

A hymning rapture seemed to float from some melodious shell : The forest seemed to melt away in clouds of rainbow

light, And near him stood a glorious form, arrayed in shining white:

Upon his arm the bright one held a mantle of pure gold. But flexile as the softest fleece on lambkins of the

foldn hia

Would shame the proudest jewel set in earthly diadems. He spake, and through the listener's soul the silver accents thrilled. They seemed the essence of sweet sound from heavenly

song distilled : " I am thine Angel-Guardian, sent to teach thee Wisdom's plan.

They are the customary sweet things. His portrait? The gifts thou covetest, I bring! Come, gird thee like

liance note. This mantle (sure a regal gift) shall from they shoulders float."

But when the mortal touched the crown its fires of beauty died ! A dull and leaden rim he grasped and could see nought

beside! alas, Leonie, romances are not enacted in courts; The kingly mantle, too, hung down in limp and scanty folds—

> holdsi Dismayed, he cried in passionate grief, "What sight is this I see?

Take back the gifts, oh, Angel bright—they cannot shine for me I''

woolen frock, than we are in satin and velvet, Bra- While in the gems the lucid fires with tenfold lustre burned.

> afraid. But hear the truth ; thine own weak heart hath thy fond hopes betrayed;

> Within the clasp of vain desire no blest fruition lies-Thou first must win ere thou canst wear the splendor of the skies.

> Work, work while it is called To-day; the Night comes darkly down. Thou canst not reap on heavenly plains what here thou hast not sown.

> the life Of one who nobly bore the heat, the burden and the

strife. This coronet of countless cost, was wrought from loving deeds

And holy thoughts that ministered with joy to others' needs-Of patient meekness that could bear but never practice Wrong: That stood for Justice and for Right, and loved and suf-

fered long. Celestial jewels never yet on Pride's haught brow Were seen :

mean. number of princes who were insane or idiotic, and Abandon folly's path this hour, and seek, on bended The grace and strength that God alone hath power to

grant to thee! the agency way One moment and the wondering man stood, saddened and alone-The pure, benignant face and form were from his vision

With tenderer heart and clearer head he went upon his

bright day.

Original Essays.

THE UNION

Union of the People in Perpetuity.

BY HORACE DRESSER, M. D., LL. D.

At this time of bloody conflict which owes its origin to those political agitations, strifes of parties, and civil dissensions, which were the harbingers of Secession, it may not be without benefit to look for a moment at a point of difference between the First General Government, under the Articles of Confederation, and the Second General Government, under the present Constitution --- a point which forever puts at rest the insane assumptions of the South. It would seem that events are testing the material of which the National Government is composed. A touch-stone has been applied of such potency, that its elements and their specific gravity are now being ascertained. Though the fabric of our national organization has felt the shock of fratricidal forces, we trust it will stand firmly as before, and that the record of its destruction shall never find place on the pages of its history. Let us analyze a little. This nation commenced its existence under the

name, style, or title of The United States of America. These were the words used to designate the first ordependence of Royal Rule. The language was well adapted to enunciate the idea, which was that of a Confederation of States, unshorn of a single corporate right-a league of Sovereign Powers-a union of Republics-an association of Independencies-an aggregation of Nationalities-each retaining its sovereignty, freedom, and independence; each continuing to exercise every power, jurisdiction and right belonging to it, and not aliened by it; each remaining geographically distributed and separate, in all their political divisions and territorial domains. The title which was taken to distinguish the new government, never once contemplated anything but an association of bodies politic or commonwealths, into which was absorbed the individual man, who became lost in the aggregation of all the men residing within their respective boundaries. The style simply looked at an alliance of Republics and not of the people of which they were composed-a fraternity of States, and not of the persons dwelling therein—a union of distinct political communities in severalty, and not a union of the people thereof integrally. The name chosen was most apposite and significant. It carried the idea of a supervisory archonship, wherein the people should be barred of any direct agency in the choice of those who should exercise power, or who should engage in the administration of affairs, having solely for its foundations the several associated States in their corporated capacity and relations, and always acting through their respective delegates.

Under the Government bearing this name, the people, for all political and practical purposes whatsoever, were simply inhabitants of these indepencies, States, or diminutive communities, having no national or common citizenship, each independency, or State, of right and in its own right, being sovereign and self-existent; each exercising, solitarily and by itself, the functions of Government; each, in fact, being a Republic. True it is, they acted together, confederated, and formed a firm league of friendship, but not, however, as persons and as reated citizens of one indivisible population derived from all these different embodiments of personality. Indeed, the Articles of Confederation which inaugurated the Government adopting this title, were framed that in all their doings and relations with each other, these Republics should preserve their state individuality, and keep unimpaired the several sectional boundary lines which marked the old established districts. The Republics in alliance under these Articles of Confederation, were, as their corporate name declares, the United States of Americaand nothing more than States united in a firm eague of friendship. They were neither a popular nor a political unit in national administration. Their title is no misnomer-it harmonizes with the political Establishment.

If the above be a correct outline of fact, it is plain to see that a State, under the Confederation, or First General Government, might secede or retire from the association; withdraw its fellowship; might recall its words of friendship; might dissolve its alliance. The States corporately, not the people of the States, were the high contracting parties to the Articles of Confederation. But under the Constitution which followed, it is otherwise -here the States are inactive and silent, and the people of the States act and speak; but they neither make contracts nor compacts with one another, as did the States in the Confederation-they themselves, the eternal primates of sovereighty and political power, seen and fult in the last analysis of society, for themselves and for their posterity, do ordain and establish the Constitution. We, the people, not the States; the whole population, not a fraction of it-must be consulted in the matter of the supof the people of all the States, held by them as citizens of that government, in joint tenancy or tenancy in common. The nature and principles of the national government under the Constitution, prepanied with overt acts, places the citizen in the cat- Empire! egory of traitor, rebel, or revolutionist. How can a real grievances under the Constitution, and not dethat instrument—the other by abolishment of it by day as secession, is but another name for revolution | nation prosperous and happy. and war against the Federal Government.

We have said that the States under the First General Government, were neither a popular nor a poitical unit in national admistration. Now just the reverse of this is true of them under the Constitu- uniformly good child?" tion. Hence it is that we object to the national fact of popular apportionment and representation, child, and I let it alone."

only signifying a polion of States and not a union of the more perfect union, which, it is declared, was the object to form by ments of the Constitution given to the new Constitution? We adjudge it to be a misnomer, since it has not a true correspondence with the subject to which it has been applied, and since it fails to express the elemental. popular, or democratio idea. It is the old label applied to a new and different article. Are we not taught that it is wise to put new wine into new bot-

We have shown, it is hoped, that the Confederation prior to the Constitution, was a union of republicsthat subsequently and under its auspices, it has been Union of the People. Such distinction is recognized by that instrument itself-its preamble plainly indicates such intention—and it is proper, in the search after its aims and purposes, to receive its own words in evidence; they must be a safe exponent in the matter of its meanings. In limine, it declares itself to be the ordinance of the People, to establish, among other things, a more perfect union than that which preceded, and which it manifestly seems to confess, fell far short of perfection-under a new government to be conducted according to its provisions, superseding all the old forms and the accustomed routine of the State-alliance of 1778. Notwithstanding such a radical change in the nature of its being as well as in its movements, its old title, as we have seen above, was retained—an inconsistency, when it is considered that the Thirteen Sectionalities, with ganization of the Thirteen States formed out of all their territorial appurtenances, became an intethose Colonies which, in their corporate character ger, and thus made up one grand nationality, giving seceding from the British Crown, declared their in- a happy illustration and beautiful significance to the motto, E PLURIBUS UNUM.

A few thoughts aside from the path indicated by our heading. It is to be regretted that when there was so favorable a conjuncture of circumstances as occurred at the formation of the Constitution, the occasion was not seized upon by the people to give a name to the nation significant or appellative, either in respect to the discoverer of their country, or in respect to the chieftain of their armies and principal of their councils. They knew that the name of the adventurous navigator of the Great Sea and discoverer of this Continent, ought to have had place on the entire surface of the Western World, from the cliffs and headlands that line the restless waves of the Atlantic, to the shores that stretch along the gentler waters of the Pacific Ocean. But it did not commend itself to them as the proper name of the nation. The national name is now not only a misnomer, but devoid historically and heroically of a single idea that carries with it great things and great events. It is significant only of a firm or co-partnership of districts of country, called states! These states themselves have mostly meaning names—names significant of something in history, geography, or biogra-

But what the forgetful people of these republics failed to do in the Constitution, was done in the Columbiad, by a mindful citizen of the world-wide Republic of Letters. All honor to the patriot Poet! Poetry, more just and liberal in its contributions to the shrines of greatness than patriotism, has decreed that this nation shall be called COLUMBIA. Poetry has applied a proper patronymic-pity that it or another of equal aptness may not be applied by Patriotism.

The people know also of one living in their midst whose modesty was too great, perhaps, to admit of a constitutional expression of their desires in giving his name to the nation. Its paternity certainly is conceded by all history, and constant acknowledgment. The world has conferred the immortal honor and dignity of PATER PATRIE, on WASHINGTON, clarum et venerabile nomen. Why, then, should not the people of this nation transfer that name to their nationality, and it henceforth be called among the nations of the earth after its Great Father?

Where is the bold and persevering man of this age of great events and great achievements, who will undertake to convince the people of the justice and propriety of a change in the national name; and that hereafter it should be known by that of him to whom the nation is more indebted than to any other man for its independence and place among the governments of the world-or that of him who discovered this Western Continent? It is easy of accomplishment, if the people will avail themselves of the opportunity. It is easy to fancy with what enthusiasm they would hasten to cast their votes for such change of name. If the strange and stirring events of to-day shall eventuate in a remodeling or amending of the Constitution and a strengthening of their government, we pray that the future national name may be identical with that of one of the heroes we have mentioned.

Would not the adoption of such national name be better, would it not be speedier, and would it not carry with it more honor to the memory of the exalted patriot or great discoverer, than the erection of statues of brass, or monuments of stone? Before that pile in the Capital City which bears one of these illustrious names, can be completed, such imperishable monument as that now proposed, may be built without the cost of one dollar in addition to the current expense of legislation, and without the sound of a single implement of labor!

Antiquity furnishes an illustrious instance of a nation bearing a name derived from its founder. port of the Constitution. The government of the Through the centuries that have been notched on Confederation was the property of the States-the the calendar of time, Rome, ancient and moderngovernment under the Constitution, is the property Rome, monarchial, republican, imperial and papal -Rome, in all its permutations of form of government and policy of administration-Rome, in all its transmutations of systems of religion—has stood a majestic monument to the name of a nursling, the clude the idea of secession from allegiance and ob- real or fabled Romulus, fostered by a beast of the ligation to its beheats. Under the Constitution it is forest on the banks of the Tiber, in after days in the citizen who owes allegiance—not the State. Al- his manhood, to lay there upon its Seven Hills the legiance withheld, withdrawn, or forsworn, accom- foundations of the Eternal City—the seat of Roman

But enough concerning the nature of the Union citizen secode—how can he cast off allegiance? and the name of the nation. We had hoped never We see but two ways by which the citizen of the to see the severance of those ligaments which bound United States can be relieved from his fanoled or together these States. But notwithstanding the folly and wickedness of sccession, which has cost the part from the country—the one by amendment of nation so many valuable lives and so much treasure. we confidently hope to see them brought into a perrevolution and war upon the government. May we feet union and harmony of feeling and of action, renot justly affirm that what is called and known to- stored once more to peace in all our borders, and the

> "Madame." said a doctor one day to a mother of a sweet, healthy babe, "The ladies have deputed me to inquire what you do to have such a lovely, happy,

The mother mused for a moment over the strangename. Why was the name of the old Confederation ness of the question, and then replied simply and of States, into which never entered the idea nor the beautifully se Why God has given me a healthy

### WHITHER?

BY L. JUDD PARDEN.

That's the question. It is always the question as to individuals, as to nations. So we may ask this people, as youngsters query of each other, "Where are you going to ?"

Evidently we are under tremendous pressure of a pushing force; and the American nation, threatened from out the future with thorough disunition, and not simply Southern, is traveling an un-engineered and an almost unknown way. Are there really no guides on the travel-track of us? No fingers to point specifically, to the true depot? God-powers from out the unseen, now becoming more and more seen by some, unto whom anointment of the eye is. make revelation to prophet and seer of the predestined Whither.

The actual men we have, are inadequate to determine, or to lead in, the new way; for they themselves have not come in rapport with it. The policles of the past afford but flicker light. Even experience of best brand fails for good bread to keep us alive. Men even, like Seward and Sumner-the first long since touched electrically by Grecian Governmentalists, the other the Burke of the nineteenth century, splendid as he is, fervid, vast and faithfulnot sufficiently opened are, or at oneness with the Congress of the Skies. That vast body, august and matchless in Wisdom, and pre-planner for us, as to Church and State and Society yet to be, rears even now, nourishing them with the food of many-sided and constructive Truth, its fitter representatives.

In the gathering and real crisis of the nation they shall start, some from a three-fold earthly hell of penury, weakness of the flesh and malignment of their spirit-start up to office, for which pre-ordained they were. So came many of the illustrious workers we know; and Patrick Henry from fishing by the river's side, from a dragging life of selling drugged damnation in a miserable three-cent country dram-shop, flashed up in the Revolutionary drams, the splendidest oratoric prophet of his times. As ever even so now, as the yet undisclosed becomes to us the now, the right men and women appear.

Assuredly as a nation, in every aspect we are going to pieces, just as fast as is possible. Complications disintegrative, are in the womb; when they are fairly born, they will make the issue they are missioned for. And we shall see that thorough resclution of things, all, not only impends, but goes on. The electric forces of divine design, dissolve us even as Nature's potent spirit does a carcass. The life of us as a people, homogeneous, just, righteously progressive, is going out, fast-waiting the fit season for incarnation anew. It watches the while, as an enfranchised spirit does the dissolution of his own deadness left behind, the falling to pieces of the great frame.

You may shatter the spinal column of this rebellion in two months or three. You must keep a standing army up to keep the rebellion down. And when we accept the proffered protectorate of Mexico, are we safe from European entanglement? Meanwhile, through all of this, the spirit of bankruptcy haunts all the North; and, at last, taking embodied form, shall occupy counting-room; dock and tradesman's home. The mouth of war eats too much Why, even the body of the Government is threatened by its prodigious maw. Let us tell the truth to each other, too: the angel wor'd governant over this, cannot afford to let us have peace. The end of this war is not peace. A bitterer struggle ensues then-the battle-fields transferred; for the God in man is roused to arms by bugle blasts of inspiration against the devil in Conventionality. A three fold Conventionality, the parents of a plenteous brood, oppresses, depresses, as it continually impresses us. A deliverance from and Constructed plans of the Unseen and the Celeslestial magnetism, finer and more penetrant than any other they bring, are the more potent and blesbed magnetizer. We must be broken up or broken down to become negative thereto. A shut mouth admits no food, and a closed door no visitor. Hence, aside from causes doing business, unseen agencies impregnate us and hatch new ones, that disintegration may thoroughly enact its work.

The spirit of Conservatism, the spirit of Militaryism the spirit of the Spiritual New-these three will be wrestlers. I see that the second spirit will be the greatest for a season; and a military dictatorship takes the rule when Abraham Lincoln's time is up, if not before. If the long man is not ousted by assassination or a natural death ere his presidential close, at least afterwards comes in the iron man. A known chieftain, to become yet more known, will take the reins by big acclaim.

Why will it be? For the reason that this Constitutional Government is too inefficient in the tightening adversity, because too flaccid in the muscles of its own right arm, for exigency's sake altogether too centreless; and next, because a military rule must be the bridge between Republicanism and the Theocracy, in seven years hereafter to be over us. 4 You cannot jump that you must travel. The large difference between the now and the to be demands a bridge. Military rule is that. So the Theocratic state fitly follows, combining the best excellencies of Despotism, Monarchism, Democratism. A little truth and use is resident and dwells within the mean. est and falsest thing. Let us respect and accept it. I say, then, that in the new state, which is to be

Theocratic, God specially rules, as, indeed, is impleid by the very word; and the man Christ Jesus; come up to the chieftainship of the angel host within this hundred years last past, and now the relative God to our orb comes to his kingdom, even though through storm and conflict, through and by his special me-

We proceed by paces of progress, pushed and led, because a new intense life, celestially magnetic, and or staff, and to elevate it, he compares it to a wing. a new, universal light of universal truth, mixes and mingles with us, animates and stimulates the deeps of being. Confusion, threatening to become worse confounded, will, in every department whatsoever, sgitate and obfuscate this people; till, no longer seeing the way, and harassed nigh unto absolute despair by tempest-tossments, they shall implore the the body was fast anchored in the miry sensualisms special interposition of the Divine. Then it is that of earth, and the soul fast locked in the body. the Unity Dispensation, a comforter to head and heart, and led in by the Christos of the Nineteenth pended to angels by the early artists, and I think Century, will interpose will interpose to save in the prayer-wings of mortals may slip off as profitathe olimax of this dread ruin-spirit. When that bly and easily as the angel's wings. For my part, fairly opens and gets some acceptance, applicative as I do not see any use for either. But, if any spirit it will be to every sphere of use, the Ark it here needs wings, or mortal prayers, I am willing he or Even now, as they who stand on hill-tops at dawn she should have them and use them, But I do not first see shadowy arms of light, like white arms of expect to travel with, or live with, or embrace a spirit; thrust up the sky, so interiorly plevated apirit; with wings. I would let ponderable; bodies minds sight the lumen of the new divine day. Its stay on earth, and use stayes and crutches when auroral message is upon their brow. Look, and you they need.

may see it. The outlines of the kingly body of the new, so vast and grand and harmonious, is flung in vivid vision across their mentals; and, within themselves, they hear the tread of Him who from out the unseen brings Organization, Order, and the Kingdom to come. Let whoseever will or can, woman or man, by universal vastness and wholeness of view and . ivinity of life, be the instrument on earth of that Him, the central angel-man of the skies.

What say Washington and the rest of the Revolutionists of Washington? They calmly predict the destruction of the Capitolean City. Not by rebel arms, mayhap; but by a force and source unexpected, the Government is driven thence. It is needful that the magnetisms of association be out to pieces, that the people may be released from its psychology. How can the new easily come in till the umbilious is severed that binds us to the body of the past? Washington City, with its memories, records, archives, and the magnetic spirit of national life, is a focus that must be dissipated. Even now spiritual forces of disintegration, mediumistic, are pointed thither. and may gather as Spring comes on. The Godpowers that sent and missioned Napoleon, in the wisdom of that principle-"the ends justify the means "-calculate the use hereof. They can master the means. Then, as we cease to be polarized to the present capital, we shall be free to turn to a new one. That newness will be, by and by, God-rule by divinely individualized men and women. Principles and men and women will be the fresh watchword.

For two reasons: First, the vast amount of feverish war-magnetism thrown up into the great mental atmosphere, and, second, the prodigious amount of super-affluence of celestial magnetism down pouring into it, pestilences threaten and will invade us. Disease is substance. It is brought into life by magnetic. combinations. Ere seven years, the very air will brood killing, stifling disease. Gaunt and ghastly famine will here and there show her bones sticking through the skin, filling up, thus, the dark background. Does it not seem impossible? Yet potent causes are in germ to bring forth the dread result. Why Nature Herself, as if afflicted by the animus of men, or struggling with new states in her womb, will bring forth badly her accustomed offspring of fruit and grain. So we see how terrific the suffering will be, that thorough work of purification may ensue. We must become empty of usuality, to be divinely filled. We must put off the garments of the present century, and with the coin of inspiration, import those of the twentieth. How shall we tread up the aisles of the new Catholic Church-not Romish, but Celestial, Universalic-as fit worshipers walking in, save as we have the fit apparel on? How shall we fashion the matrix to bring forth the New Church in us, then outwardly next? We must become divinely individualized. That process and state called by the simple religionist regeneration, the harmonial philosopher from the stand-point of celestial wisdom, denominates divine individualization. We are to kill out no faculty or power in us; we have but to correct. rightly direct, and harmonially balance.

What faculties are chiefest in dominion in the truly harmonial man? I affirm they are the Religio-spir itual, and such find expression through the topbrain, conferring as they come forth in action, and are energized by vital breath of inspiration, a profound feeling of sub-dependence. So, with this last, we bend and bow before that matchless tribunal, the Congress in the spirit. Each member of it, from Zoroaster, Brahma and Moses, down to Franklin and Channing, has in it his appropriate place. It seeks to duplicate itself on earth, and will outwork its grand designs, by specially chosen mediumistic ones. Precisely adapted, physically and psychically, such mediums live out the present unfolded lives of the glorified. The age needs a Plato, a Socrates, a Confucius, this saddening psychology is absolutely dependent and a Jesus, not of the past, but as now they are enupon a stronger force. The Constructive Truths riched by the cultures of twenty centuries. So, as the cords of spirit are pulled, do the lines of move. First, humbly, the New Church, already first in the hearts of us; next, more largely, and from it the new Theocratic State; and, at last, the divine sociality. The organizer must indicate to chosen persons their places, and these last shall lead the nation in its angelicaly indicated, its spiritually engineered way. I see that within the next ten years we shall behold such advent-yes, somewhat, in the next seven. Till then, the stars shall seem to fall from the political firmament; the sun and moon of social righteousness red-darken in a blood-eclipse; comets of mad misdirection affright the people, blazing athwart their way; while moral winds and storms, typhoons and symcons, shall vex and whip this nation, predestined and God-consecrated the Christ-Herald of principles to all the rest.

#### A SCATTERING SHOT FROM THE ATHOL LOCKER.

I could not perceive what our Brother D. J. Mandell intended to hit with his letter of March last, which seemed a charge of fine shot from his bellmuzzled shot gun, which seems as permanently located at Athol depot, as the Army of the Potomac

did all winter in the mud.

As our brother is as capable of talking for, as writing for the public, if he can correct, direct and teach us all, I should be most happy to have him in the field; for as several good speakers have left of late for want of bread and flannel, and the hearers have not decreased, there is ample room for all who are able, capable, and willing to speak and be heard. Never since I entered the field, have the calls pressed upon me as since the war and the loss of our speakers.

My brother seems to take exceptions to my views of prayer. I am glad of it. I should have nothing to do if everybody agreed with me, and I would as soon have him differ from me, as any one. He seems to think me rather hard in comparing it to a crutch Well, I have no objection. Even that is good in a kitchen to brush away dust, and is often used in imagination for flights of faith and fancy, and no doubt prayer has often been the wings on which many a poor mortal has sent, out the wild and visionary hope and fancy to an ideal paradise, while

But to me, such wings are as useless as those aprational speaking in the inches.

Our brother seems somewhat sharp on the isms. If he will not robe himself in an ism, nor wear a prown of thorns to scratch all it reaches, he can find A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's plenty of hearers, and a ready soll of human hearts.

Again, my brother does not seem entirely suited with my little book, "The Fugitive Wife." But, it suits me, and I will cordially greet one from Brother Mandell on the same subject; for there is room for all. If mine had suited all, there would have been no call for it to be printed. It meets the approval of many, and the bitter hatred of some, and indifference of others. This is the fate I designed and expected. If I wrote for universal approval, I should write novels which would disturb the interests and prejudices of none.

He says I have some careless remarks in my book. They were not carelessly made by me, but duly and deliberately considered and approved. He asks if I tains of delighted beings. Some there are who come with clouds of sorrow on their souls, weeping, trailing their garments of mourning, bringing a tribute of their recovery of a fugitive wife. Of course I do, unless she is a slave, for if she is not, she has a right to go; if not, it is time we had some "personal liberty" laws for the protection of the persons of females. He says he would help a woman who was trying to and such in deepest anguish, come to thee in faith and and such in deepest anguish, come to thee in faith and and such in deepest anguish, come to thee in faith and and such in deepest anguish, come to their footsteps, escape death and from domestic strife. So would I, ask for all and solace. Guide and direct their footsteps, and that was part of the object of my book. But he uplift and strengthen their hearts, until they shall know fears such seducers as Aaron Burr, and would oppose them. I know nothing of Aaron Burr, nor have I ever seen or heard any complaint of females against him; and if all the complaint is from men of truth and love. Oh, hear thou every hymn of praise, of his evil treatment of females, I am not much inclined to heed it. But if the women complain, I am sure something is wrong, for they are of "long suf-

But how could my brother tell which was the seducer and wicked man-the husband from whom a lus in the path of duty. fugitive was fleeing, or the one who protected her? Which would be the best judge, the woman or the observer? Who can tell better than a wife how she s used at her home or abroad? The whole subject narrows down to this: Is a woman capable of being the judge of her own interest and welfare, or is she to have a guardian and be treated as a child all her life. Is she, or is she not, capable of self-government? Is she, or is she not, a slave when married? If not, she has no master, and can go, and we need no fugitive wife law to catch her. As some officer directed in regard to slaves, " If you see one running, let her run; if standing, let her stand."

But what would my brother do if he saw such a man as he describes Mr. Burr, seducing girls or women to marry him? Would be warn them? That is the chief mission of my book, and its next, to help the poor victims out, for they are more numerous than those caught in dens of vice and sinks of pollution. Some men catch four or five, or even more, as each in turn, after he has had a priest turn the key of wedlock" on them, has taken her departure either to her home or the spirit-world; and thousands pine in daily and nightly agony of soul, that ought to draw tears of sympathy from angels and men. For such I write and speak, and not for those who are happy. The latter I leave happy, and add to their number all I can. WARREN CHASE.

Milwaukie, Wis., April, 1862.

Written for the Banner of Light. MARIA.

BY E. CASE.

Gone from earth, and so we miss thee, From our watching, tear-dimmed eyes, Like a bird that spreads its pinion For some far off sunny skies. We have strained our earthly vision As thy spirit did depart, Entering that life Elysian, Love hath pictured in the heart.

Through the dimness might not enter Yearning, peering sight of ours. onging, oh To behold the Land of Flowers. Caught up by some watching angel. Lost within excess of day, How can our weak, tear-dimmed vision, Mark the far and shining way.

Weary, sorrowing, broken-hearted. Turn we now to earth again ! All our fancies, all our feelings, All our reasoning seeming vain. Vainly on we seem to struggle, Vainly our fond hopes aspire. For a moment, all is puzzle, Doubt, and darkness, vague desire.

.For the blow that fell has stunned us. And the still and brooding heart, From the spell that rests upon it, May not easily depart. And the chain that seems to bind us, Frets and chafes against our will, Telling us, with all our effort, We are hope's blind prisoners still.

But we must not deem too sadly Of this far and winding way, For at times the soul leaps gladly From this seeming despot sway. With the changes that life bringeth, Cometh sunshine after showers. . . Causing out of death and darkness To spring forth the sweetest flowers.

Gone? Not gone! She's here around us, Floating on the unseen air; Strip the veil from our dim vision, We shall see her brightly there-See that smile of radiant sweetness, See those kindling, soul-filled eyes, See the dark and glossy ringlets. And the light that on them lies.

Boftly! In your lonely chamber. At the dreamy hour of night. In the gush of daylight's coming, In the noonday's shaded light, In the playful Summer shadows. 'Neath the branching greenwood tree, Where the Summer warbler singeth, She 's not gone! She 's there with thee!

Earth's not all there is of knowing. Nor our being's little sphere silve There is more than life is showing To bur darkened vision here Through the dust and tears that blind us. Through the darkness of our night; Could we only but discern it; There are streaming rays of light.

For the shadow of our being Does not reach far in the skies; To a point it there must taper. In the light that round it lies : And the thoughts that boat within us Are the wayes of that great sea, Whose sounding shores but coho in us on but Volces from Elernity PHILOSOPHY OF INSPIRATION.

Hall, New York, Sunday Evening, April 20, 1862.

Reported for the Banner of Light. INVOCATION.

Our Father God! Thy presence fills our hearts like

sunshine, and with gladness and rejoicings we lay our thanks and praises upon the altar of thy love. God, receive our offerings; they are humble, but we bring them with confidence, knowing that thou, who art divine, and perfect and Almighty, wilt receive them. Father, we turn to thee every thought and every most on of our windows the confidence of our windows. ery motion of our minds and being. Some there are, here, who come with joy; their hearts o'erladen with gladness, as a morning in spring time, with the perfume of its flowers. They praise thee for the blessings and enjoyments of life; for friends and home, and even their tears are tears of grateful transport. Oh, God, receive their offerings of thanks from the gushing founthou art truly their God and their support. Some in darkness seek for thee and find thee not, groping alone amidst the things of sense and time. Oh, Father, care every aspiration after holiness. Receive every offering of thankfulness, every tear and sigh of sorrow and repentance, for they are alike turned to thee—and hear the supplications of this thy nation in its hour of trial; support it with the hand of justice; uplift the proud banner of liberty; defend the cause of truth and right, may it be strong and conquer. Oh, our Father, guide us in the path of duty. Let us how before thee and receive thy law, owning that thou art God, unchanged and unchangable, forever.

Our subject, on this occasion is the Philosophy of Inspiration. It may seem an inconsistency in the use of terms to separate religion from inspiration, but, nevertheless, there can, we venture to affirm, be no true perception of their relations, aside from that philosophy which explains, on rational and scientific grounds, the cause and source of religious phenomena. Inspiration, in general, denotes that universal, allpervaling power and life which visits alike the lowest and the highest orders of being. This inspiration of life gushes forth in the mountain stream, it is visible in all nature, and heard in the melody of the tiny songsters of the grove; but we speak especially of that form of it known as revealed religion, which comprises the sacred records of civilized nations. These form what is termed divine revelation, and are dedicated to the higher and holler functions of the soul. Religion, based on these records, is distinguished by being didactio, stern in its dictates, irreversible and unyleiding. In fact, it differs from all Nature, in that the latter is spontaneous—a blending and combination, in its own perfection, of all forms of individual weakness and deficiency. But religion is inscrutable—inflexible as the granite mountains themselves—without variation from

the fixed standard of law.

The various forms of inspiration differ, however, among themselves, according to the character and grade of national development, and it is always, to a certain extent. in advance of the latter. It rather teaches what should be, than measures that which is, the practice among nations. Without referring to special instances, we may say that religious revelations are as necessary and as consistent with nature as any of the elements of existence, and as much in accordance with the design of Delty, who never, for a moment, contemwithholding from the spirit its essential food. Inspiration is as necessary to spirit-growth and per fection as respiration and nourishment to that of the body, and its constant supply must be as carefully provided for. No child of God is for one moment deprived of this essential requisite.

Such, in brief, is our conception of the necessity of inspiration, and of the extent to which it pervades the human family. It is to the soul what sunlight is to the morning—what the circulation of blood is to the vital functions of the body. It is useless for us to attempt to circumscribe the sphere of inspiration. The munificent providence of God has no beginning and no end, and this, the highest want of his children, he has surely never left unsupplied. No, the fountain of inspira-tion is inexhaustible—even as the sunlight never fails, and yet men say that God ceases to send light and life to the spirits of his children, the special creatures of his care; that inspiration must sometimes be suspended -that its influx is not constant, but visits the children of men only at long intervals, and is now, probably, withdrawn forever

If we understand the object of divine revelation, it is to teach the spirit the possibility of higher attain-ment; so much that is gross and low combines with it and encumbers its endeavors, that it is necessary to keep before it a higher standard than the natural observation and experience of humanity could furnish. Inspiration is, therefore, to the higher faculties of the soul, what ambition and the love of emolument are to its more material portion; it supplies a needed stimulus to effort and endurance—though, in both cases, the objects aimed after are very seldom, if ever, fully attained. The standard of divine revelation far exceeds the highest degree of moral excellence ever reached except by Jesus himself. The purest and loftiest disciple never claimed to have reached it—he only made it the goal of his desires, the measure of his actual attainments. All religious systems are in this degree in advance of human progression. The Indians, Chinese, Mahometans, each have their revelations to which this rule applies as well as to the Christian scheme.

There is no more perfect code of social and moral justice than the Mahometan, and yet there is not a more degraded and unentightened people on the earth than the votaries of this religion. The Vedas, also, are embodiments of high and noble moral sentiments; they contain the best advice, and even Christians might profit by their perusal. We find that in some countries called heathan, crime is comparatively unknown, while, among Christians, it is obliged to be severely restrained.

It is the purpose of religion to establish a standard which shall be recognized by men as the common object of their endeavors in a moral direction, on the principle that it is better to struggle always in pursuit of an impossible degree of excellence than to be satisfied with low attainments.

The marksman who aims at the eagle runs more risk of failure than if he pointed his weapon to a sparrow fintering in the bushes, but, if the feathered monarch fall, his triumph is the greater. All religions conform to this principle, and it is not sacrilege to say that God has given to each nation its own revealed religion in the mode and shape best fitted to its wants. That every race has its own Bible, sacred traditions, priestly order, altars and shrines of devotion, is evident, for God would not permit their existence except as the works of his own hands, set aside to keep alive the flame of religious inspiration. The correspondence among the various revelations is a sufficient proof of this, for there is scarcely a miracle, or a maxim, in in any one of them, which is not to be found in the rest, and we cannot but believe that the same teachings were equally adapted to the ages of remotest

Commencing with the earliest records, we find that Commencing with the earliest records, we find that priests, prophets and seers rather portrayed what men's lives should be, than what they were, and their instructions pointed to a height of virtue and happiness far above the reach of general humanity. Iteligion is strictly dictatorial and ascetic in its inculcations; it has alwas included a system of self denial, of sacrifice, both as respects material luxuries and mental enjoyments. We find the disciples of ancient philosophers against action in their adherence to this disconnections. losophers equally strict in their adherence to this dis-oiplinary method, and the greatest and divinest minds, in all ages, have been most secluded and abstemious on their lofty eminence. The wisdom of ages points to the denial of sensual cravings, the curbing of bodily passions, as the only means of preserving either na-tions or individuals from ruin, and it seeks to restrain

tions or individuals from ruin, and it seeks to restrain the luxury which results from long prosperity, by threatening and enforcing the ponalties of excess.

Thus religion forms a complete system of spiritual government; which must be administered with rigor-ous firmness; and it has no other object than to teach human beings they have souls and what should be done to cultivate them, not to teach them what done to cultivate them, not to teach them what they owe to Delty, for he asks and will receive nothing from them but what they owe to themselves, . God requires no, worship, no, offerings, no, chants of praise nor mouth utterances, but still the first commandment pays "Thou shall love the Lord thy God with all thy heart and mind and soil;" because this is positively estable to a stepping stone toward doing institute to Volces from Eternity, was real fields bential as a stepping stone toward foing justice to one's self, for, it man, forgets his Creator, he will

probably forget everything else; if his understanding so darkened that he can disown God. the author o his being, he is treacherons to his own soul, and, therefore, the love of the Being who made you, the Spirit and Power of life, is your first and highest religious duty, without which none other can follow and there can be no appreciation of nature itself, not the remotest genuine sympathy with your fellow-men, nor the slightest degree of conception of the sacredness of

This is why we are to love God. Christ says also, hor of our being, by acts of kindness and forbearance toward our fellow creatures, than is rendered by mouth utterances, however beautiful, that come not from the

Passing on through all the Ten Commandments, we find them strict, stern, unyielding and applying just as well to this period as to that in which they were revealed to Moses, surrounded with the glory of inspiration, as necessary for the Jewish people, and equally far removed from the standard of human practice. All men alike recognize these rules of moral action, yet none, pretend to live up to them. You cannot find a man who adheres to all the Ten Commandments, for he would be perfection in human shape. You cannot find one who does at every step, as he would others should do to him, yet each acknowledges the

So much for the special inspiration of the Commandments. Now these apply to every-day life. If you take the simple Commandments and carry them with you in your hearts throughout life, you will never go astray; and yet thrist, perceiving they might all be included in one, said, "A new commandment give I was you that ye lave one english." unto you, that ye love one another." Now let us take the first commandment. If there is love toward our fellow-man, it must co-exist with a full consciousness of the love of God within the soul; and so with each of the other commandments, and all are fully embodied in the one commandment-ye shall love one another. So simple, entire and perfect is this, that it includes the essence of all religious conceptions—the highest standard of religious development, and marks point of human tendency as high as the very throne of God. It implies no injustice toward our fellow beings, for what we do to the lowest of them we are told we do also to God. Kindness to our brother is praise to God. Scorn. or cruelty, or forgetfulness, is blas phemy in action.

Religious inspiration also brings another benefit. It gives all men a common moral aim, and thus imparts the attunities of emulation, which is so advantageous in academical pursuits. He who comes nearest to the standard of Christian perfection, hus, at least, his reward in the consciousness of having so nearly fulfilled what conscience and the law of God have ordained; and this compensates for all his toils and sacrifices. Such was the spirit manifested by Jesus in the Cruci-fixion—the spirit which bears patiently all sorrows, trials and vicissitudes, knowing that the soul is superior to all. Without religion, sorrow would bring despair; death would bring madness to the bereaved left behind to mourn; trials would bring sadness and darkness, but in contemplating the bright examples of prophets and seers and sages of the past, who voluniarily and cheerfully submitted to the greatest tor-tures, the mind is drawn away from its dread of mere material sufferings, and subjected to the strengthening influence of religion.

The philosophy of inspiration is also visible, as it

teaches every individual mind the power of Faith. Now faith is even more than is described in the definiion of Paul. It is the conscious reliance of the soul upon a power in itself perfect, which makes it supreme over all pains and temptations, when it has attained to a firm religious conviction; and the inspiration. which is the life of Faith, as it has been given in past ages, so it must still be given to-day, or we would have no conception of what inspiration was. Would this Bible, simply considered as a record of ancient times - would it bring any conviction or evidence to our minds, unless the same spirit which inspired its contents breathed on our souls to-day its awakening influence—unless the same God shed the light and rahiance of his life upon us—unless our minds possessed the same gifts and attainments with those of old?

God is more constant than the sun's rays—than all the universe. God is the same; his inspiration is here upon you all to-night. By that you listen to the words we utter, and are filled with holy thoughts and aspirations, and endowed with the sense of right-of your duty to each other, and with that sympathy which leads you to apprehend the beauty of Charity, the majesty of Faith, the holiness of Hope. It is inspiration which thrills all your lives with the convic-tion that God's love can never change, and which leads you to know that the truths of revelation are as true for any other age as for this. The inspiration of the spirit being the highest and holiest in its nature, there can be no improvement, except in the method of applying the truth it reveals. Truth itself does not change. That which is applicable to meral and re-ligious natures at one period, is equally applicable for

Il time, however modified in expression. You ask, can there be no improvements upon the commandments of Moses? We reply, that none is conceivable, save the simple precept of Christ which ambodies them all. No; if the world were to revolve during ten thousand cycles, and each cycle were to witness a new order of intelligent beings, as its inhabitants, the sacred truths of Christianity would still be as applicable and as needful as they are to us—the glorious radiance of their perfection no less conspicuous, confined as is the sphere of their influence to no one classof minds, but equally requisite to the most exalted and the most degraded, to the darkened outcast and the lofty philosopher. It assists, uplifts, encourage, always and sowade the ell.

courages, elevates and rewards them all.

Religion differs from any merely human authority in possessing a standard and criterion of belief and prac-tice from which there is no appeal, as applying to that portion of the human mind which lies beyond main of criticism: so that, while its forms and expressions are changable and imperfect, and liable to inter-polation, the essence of all religion is the same in all time. You find the savage of your own wilds, as respects his inherent conceptions of justice and moraliy, compares favorably with the average of Christians, nd the same is true of the Hindoo in the far East the differences as to practice being due principally to climate and other physical circumstances. Inspira-tion is the atmosphere in which the soul lives—the breath of God pouring itself upon the spirit—the fountain of life forever.

The ancient Egyptians were inspired in their holy rites and ceremonies, and the Indians in their Vedas and their Shasters-the Chinese Confucius in his revealments-Aristotle, Plato, Demosthenes, all the ancient philosophers, in their respective conceptions of justice, religion, truth, science, creation—the poets and artists in their works of unsurpassed beauty and profound significance. The doctrines of Mahomet were the result of inspiration—of the purpose and power of the Divine Mind. Christianity was a necessity, from the inspiration of the age embodied in Josus. Its truths were as old as time itself; they had been preserved in Indian and Chinese records, but had failed in reaching the more western nations, and now Christ proclaimed them in a form more perfect only because more clear and simple; more divine, because more applicable to all the needs of humanity; more pure in their inspiration and lofty in their aim, because comprising all holiness and goodness; more instructive, because least alloyed with the dross of materialism. They were given to you as guides—as sig-nals along your daily path—to direct your steps, though placed far beyond your reach, at a height to which the best among you vainly struggle to attain. Do not dame one another because none is so holy as the teachings he has received, and which he, perhaps, fally enforces by his words.

It is the necessary fate of all moral systems to be in advance of those who receive them, surrounded, as they are, by and subject to all the conditions of frailly and imperfection. Perfection is the goal which and imperiection. Perfection is the goal which are reaching after; condemn not your brother who stumbles in the rugged pathway, nor push him further back because he has bleeding feet and hands, but help him up and set him on his journey once again. Do not thrust the outcast and degraded into the still deep, or darkness of condemnation and neglect, but by gentleness seek to remove the veil from their moral vision.

tieness seek to remove the veil from their moral vision. When sorrow comes, when death lays his toy hand on the loved form and carries it away from mortal sight, religion—holy power—twines around the tomb the garland of immortality, lifts the veil that hides the mysterious world beyond, and directs the eye of faith to a certain and everlasting home. And in the hour of dark despair, when the soul is overshadowed with doubt, or beset with evil suggestions, remember that religious inspiration may come even for you—that those who wrote and spoke long ago did not write and speak more than the truth, and that God is with you to day., And oh, remember that charity covereth the multitude of sins, and without it all gifts are unavailing.

vailing.
Religion, especially, is that which lifts you above the mood of condemnation and hitter, repreach, by teaching that men are not made judges of each other, but are all alike to be judged by God. If men do not

follow the path of duty, the penalty is their own, and it is not your office to inflict it, and God's purpose in is not to denounce eternal woe against the religion is not to denounce contain who against the erring, but to set up a hallowed shelter, a citadel of refuge, to which all weary feet shall turn, and where all weary hearts may lay down their burdens. Remember this purpose of inspiration. Keep it constantly before your minds, and know that God is the same yesterday, to-day, and forever, and his spirit is ever around you to inspire you with new hope and vigor

—his influence. like a bright and shining light, is ever upon your pathway, guiding you to a higher and happier deatiny.

Pather, who art the Saviour, Guide and Director of thy children forevermore, oh bless them with that consciousness of thy life which shall forever hold them nearer to thee, strengthen and uplift the fairting and the fallen, and give them to know thee as thou art.

#### A PLEA FOR THE WORKING WOMEN.

An Address by Miss Lizzie Doten, at Lyceum Hall, Sunday Evening, April 27th, 1862.

[Reported for the Banner of Light.]

The announcement of the subject of the discourse tonight drew together a-crowded house. The lecturess chose for her text the thirty-ninth verse of the ninth chapter of Acts: " And all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them."

She said: A thought consummated, is the effort of every human soul. The earnest and ambitious youth, man in his maturity, or the aged traveler journeying down into the valley of life-everywhere the desire of the soul is to make its thought tangible-make its thoughts appear before the eyes of the world as living things. Just so far as this is done, the soul feels its purpose to be consummated; and it can look down from the after heights of life and glance over its works. And this good Dorcas had devoted all her thoughts and ideas to a living purpose. She had made garments for the poor. And this was the mute but eloquent outgushing of the woman's heart. Well may the world weep when such women are taken from its midst. Such were the testimonies of her, from the poor widows and orphans whose lives it had been her mission to bless. She was evidently a working woman. She did not carry out the old proverb concerning women, but made her life redolent with a purpose that sanctified her work.

We have said before that this age was most emphatically a working age. We said this not to add a few more words to our speech, but because the truth is upon you. You are called upon to be Dorcases in your age-to make garments for the poor. The time has come for action, and the angels have already put in your hands the work for you to do.

One year ago the battle cry went up and down in the length and breadth of your land. Women who never worked before, had a chord touched in their natures, which gave the ready response. Here was the occasion placed before the working women of America, and most nobly did they respond. While the minters were preaching in their pulpits, the women were preaching with their needless. Not many stopped to inquire who should wear the garments. They were for the general good. Did they lose aught of the spirit by their labor on the Sabbath-day? There were maidens who never knew what it was to fashion a garment before, but they worked and labored on, even as Doreas did. But wherever there is a glorious deed once performed, the reward follows closely after, when it is not thought of nor wished for. This deed of the working women of New England, and of the North. was prompted by the earnestness of love and sympathy. and it will come back to the working women again, paying them a glorious interest.

The working women of America! Our souls thrill with pride as we speak of them! Ours is a democratic country, and women have more rights and a higher degree of respect shown them than in any other country, and man gives them a nobler position than any other nation does. Yet it is not enough. They need something more. What plea have you to make for them? We cannot speak for all-there are those beyoud our prayer. In other nations, women are made mere drudges-the slaves of the community; and the women of America can readily understand the result of this, in her own sphere. Woman's work is never done. A man may labor through the day, and in the quiet of the evening, sit down and read his paper, or visit the reading room, or the club; but woman, with her weak nature, must still toil on, in the conductment of her domestic affairs.

We do not desire to speak of woman in any public relation, or in the disparagement of man. We would not ask for her the right to vote, or to engage in public political conflicts. But, laying that aside, there is another point; that, as mother of the human race. only as she is placed in her true position, can the race be advanced. No man can work for the elevation of woman, but he makes himself nobler and truer—he is twice the man he was before.

It would seem almost as though the old heathenish idea was true, because it would appear to have been the choice of woman to keep the position of an underling or slave-that she was made for the soul of man, and not her own. But in weakening woman, man injures himself. Man is nobler than he supposes, and ought to have a better reputation than he has. It is not the fault of man, but principally the fault of woman that she does not live out her true womanly nature. There is nothing but she can have, if she really wants it. Woman occupies an exceedingly responsible position; and she has just to appeal to man's generous nature to receive all that is due her, for no man could refuse. Yet much is the fault of her teachings, her education and surroundings. The New England mother says to her daughter, "With all thy gettings, get married. Marry a good man if you can, but by all means get married." This is the fault in all countries. A genial German writer regrets this sentiment in his own country.

Oh, says Richter, that women should be so cheap -should stand like slaves upon the matrimonial block. Women say we must do this or become old maids! The term of contempt which is so often applied to the noblest souls in the world ! And if you did indeed become such? . Would you become a slave. and sacrifice your highest nature -the purity of your truth-rather than remain unmarried, but noble in your own soul, and true to yourself?

There are always martyrs in every good cause. If a few women would dare stand up and glory in being old maids, we could secure for the rest purity of character. The men would obtain nobler wives, and children better mothers. Unborn generations appeal to you to be true to your nature—to the purity of divine truth within you. See to it that you are true to your divinity. and that when old age comes on, and the hour of the mighty change draws near, you can calmly and gloriously advance to meet it; and no more glorious and beautiful being shall be seen than the woman who has lived true before God, and it shall lead her to the union above, with the high ideal it was not her lot to meet with in the earth sphere.

Look at the American women ! They are more favorably situated than others, yet we must make a plea for them a pleas to man, in behalf of the laboring women. Here is perhaps a secret cause of the feeling among women, leading them to accept the first eligible offer in marriage, for husbands are thought to be exceedingly rare; and unless you bear the name of married woman, you cannot escape the slurs which would be thrust upon you. The New England girl seeks marriage instead of love seeks it to save her

from a worse fate. Her nervous system is exhausted will be more careful for the saving of money than man for her labor, and you wrong no one, while you do inis, and she will not accept of any offer of marriage calculable good. tnat may be placed before her, for she will not need it as a refuge from her severe labor. She will be more and manly, in order to make himselffit to be husband It is for you, men of America, to make reply. to the girls of New England.

It is a most notorious fact that a man can marry at almost any age of life, because of the inequality of circumstances between the sexes; but give woman like opportunities for labor, and pay her as much for her labor as you pay man, and you will find she will not look upon herself as being so very cheap. It is declared that until a woman is twenty-five, she is always wondering who she will marry, and after that he wonders who will marry her. Let woman have at twenty-five an occupation, and be useful. Pay her for her labor the same as you would pay your son for doing the same labor. Let every woman think as much of her daughter, and demand as much for her as she does for her son, and at the age of thirty-five or forty she will become so interested in life she will not throw herself away upon any adventurer who may offer him-

Let woman be as much a subject of legislation as man. You go into the halls of legislation, and make laws limiting the time of his labor; but who ever heard in any legislative body of a plea being made for woman-of an act limiting her to ten or fifteen hours' employment per day? She might labor till midnight and rise before the sun shows its first ray in the east-might be compelled to, to cope with the meanness and selfishness of her employer, and what legislative body would ever hear a word of it? There are women in this city now who are obliged to work fifteen hours out of twenty-four, and then get barely enough to starve upon! Oh, I am speaking for myself-from my own experience, aided by my angel teachers, and they have brought to me woman after woman-strangers to me, who have come for my woman's sympathy and what advice I might be able to give them.

Six or eight weeks ago, one of this kind came to me. She told me her story. She had had work where she had been able to earn barely enough to support herself. She was now out of employment, and could get nothing more to do. What should she do? "I have no friends," she said, "in the great city; and there are so many waiting and willing to work for less pay." She smoothed back her hair from her broad forehead, her features expressing the determination of fate, and said: "Now I tell you what it is; I must live, and can live in this way no longer. Now I am going to be a prostitute! Do you blame me?" I would fain have answered her, but the words died on my lips. What would you have said? You may misjudge me for my silence, but before God and the angels I had

Such things are occurring in your midst every day. A widow lady came to me a few days ago with her story. Said she: "I had a very dear husband. He was the pride of my life, and cared for me tenderly, and always anticipated every wish. After he died, I was wronged of all my property, and now I have come friends discouraged me, and I have been unsuccessful. er and deeper into debt and despair."

I believe I have a true woman's beart in my bosom. cast women, but an institution in men's hearts, and is taken. make them go to the oppressed women and lead them out into freedom. I could not make a fall from purity subject, in the May number of the Atlantic Monthly. and chastity necessary, before I would give them em. The writer advances many striking if not new thoughts, ployment at some light, healthy labor where their task and in a manner like the following: "Observe might be appreciated and their health conserved, such then," says he, "that objects which so utterly subtheir own.

But when the good-in human hearts is appealed to. when custom and legislation are appealed to, there women will both be made better, and better children will be the result of the marriage relation.

Do you not know that we are speaking here to-night for you, wives and daughters? You do not know what changes of fortune may come to you. Though to-day you may dwell in plenty, you may yet have to plead and pray for employment, and ask, .. What shall

All my experience is not yet told. A face as fair as the angels' came to me, and unfolded the burden of her sorrows. She said, .. I have labored on and on, and now I can have no more work. There was a strengthening spirit in the form of a woman, who has done much for me, but as she can do little more, I am un- that we advance by the force of resistance. We tread willing to burden her further." She looks into my on the earth, and would fain push the planet itself beeves as if to read my soul. .. What would you say if hind us, in order to walk. Did we strike but the air you were in such a state, and one should come to you when we make exertions, we should weary and exhaust and offer you a home and a competence in every way. all our force in doing nothing. and yet with such conditions as any virtuous woman would shrink from-what would you do?" I was question or two, and then to answer it after his own dumb in reply. Our natures are different; but I do n't thoughtful way. ... What if it be true," says he, know but I should curse the Almighty-call upon "that in trade, in politics, in society, all tends to Satan to aid me, and, bidding defiance to society, low levels? What if disadvantages are to be suffered plunge into the deepest hell.

of these, two thousand belong to the higher classes in one can be honest otherwise than by a productive enersociety, but one thousand are driven to that course of gy of honesty in his own bosom. In other words-a man life by stern necessity. I know what woman's heart reaches the true welfare of a human soul only when is, and women often receive a lower return for true his bosom is a generative centre and source of noble love. I know woman wants a home, and the associa- principles; and therefore, in pure, wise kindness to tions of life. She sees society is arbitrary in its de- man, the world is so arranged that there shall be permands, and she resolves to do the best she can, against petual need of this access and reinforcement of princiall the obstacles society, capital, education and her ple. Society, the State, and every institution, grow surroundings have thrown in her way. And who lean the moment there is a falling off in this divine wonders that she sometimes falls?

those who may yet become their wives! Look to it. | that they may be forever newly demanded in them." that the Army Contractors do not take from the We have a conviction that God's purpose in creating brains and nerves of the girls they employ, the amount the universe, with its populations, was to develop the new tax bill takes from their incomes. Learn, too, man; to bring out of matter such a form and structure. but your strength and dignity is increased with that of Spirit; to put the world, in fact, to the highest spiritthe weaker sect. How will the working women of ual uses. This planet of ours could not have been America feel when their fathers, husbands and brothers formed, merely that our changing social structures fall upon the field of battle, and they are left alone in might work noiselessly and to a charm, since these the world? What will become of them? Surely the are but conveniences and make shifts, parts of the tone of public morality, must fall, unless something is grand machinery by which men is advanced. Poverdone to avert the calamity which is ready to fall upon | ty, for this very reason, is better than riches, because their devoted heads i Be it your aim, then, in some it helps to develop a person's strength in resisting it way to protect woman in her rights of compense and defending himself against its encroachments. tion. Let it enter into your legislation, if necessary. Were it possible to attain to riches, to intelligence, or Let your legislators be men who understand the to virtue, without struggles almost innumerable, they wants of those they represent, instead of political would none of them possess the value in our eyes the responsible duties of legislation.

Oh, men of to-day, how much you have in your by tolling from morning till night, and often from power to do for the future of the human race, in night till morning again. Because the recompense of stretching forth your hands to the poor weak race of her labor is so small, she must labor the harder and woman! Give a poor woman a sewing machine, and longer to make up the deficiency. It is not so with you lay up treasures in heaven. They make just diviman. Now give a woman such recompense for her la | dends up there, and they who lay up treasures there, bor that she will make herself comfortable Woman get back great gains. Give woman a just recompense

Not a day passes but some suffering sister calls upon me, and I have resolved to make my plea in their beparticular in her choice. She will say to the man who half. It is all I can do. I am a poor, weak woman, offers himself-" Can you atrengthen and clevate me? and I cannot control the wealth of the world; but I Have you a mind I can look up to ?" Instead of ask. feel I am willing to eacrifice the little molety of life I ing "How much does your purse weigh?" Man will have, in the service of my sex. Can there not be a then be obliged to elevate himself, and become wise plan established for the benefit of the working women?

I have made my appeal. I have planted the seed, and may it sink deep in your hearts. I water it with my tears, and leave it to God to give the increase !

# Banner of Night.

BOSTON, SATURDAY, MAY 10, 1862."

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The Use of Hindrances.

If we would look at it as it really is, we should find that what we esteem obstacles, hindrances, and perplexities, are but so many friends and helpers in our life-career, giving us hints that are of the very highest value. They say the sandal-wood tree does not give forth fragrance until it is wounded with the axe, and that the flower emits its highest perfume only when crushed; and it may be so in human character, in its growth and development. Certain it is, at any rate, that the spirit could not progress in this sphere, save here with the intention of taking boarders; but my as it has its opportunities to operate upon something. Now the occurrences of everyday life furnish these op-What shall I do? If I go to the army contractor. I portunities; they are the material forces that alternate cannot earn enough for my needs, and should got deep. ly act upon the spirit, and are acted upon; they are the expressionless marble block, which the sonl chis. els until form and living features are made to appear. I told her what I would do. Gold and silver I had We might as well think we could walk on the air, as none, but a tongue had I, and I resolved to plead for to think we can get forward without the aid of these such suffering hearts, and put all my vigor into the nameless and numberless hindrances on which to rest work. I would not get up an institution for out- our spiritual natures until the next step in the ascent

as has been proposed by Miss Hardinge for outcast mit themselves to man as to become testimonies and women-a-horticultural home. There are kind-hearted publications of his inward conceptions, serve even women who will give their suffering sisters good ad- these most exacting and monarchial purposes only by vice-tell them to walk in the path of virtue, even opposition to them, and, to a certain extent, in the very though they envy the lot of prostitutes, as better than measure of that opposition. The stone which the sculptor carves, becomes a fit vehicle for his thought through its resistance to his chisel; it sustains the impress of his imagination solely through its unwillingness will be a system of equality instituted, and men and to receive the same. Not chalk, not any loose and friable material, does Phidias or Michael Angelo choose, but ivory, bronze, basalt, marble. It is quite the same, whether we seek expression or uses. The stream must be dammed before it will drive wheels; the steam compressed, ere it will drive the piston. In fine, Potentiality combines with Hindrance, to constitute active Power. Man, in order to obtain instrumentalities and uses, blends his will and intelligence with a force that vigorously seeks to pursue its own separate free course ; and, while this resists him, it becomes his servant."

Well said. The statement alone is a volume of argument and persuasion. To the introverted eye, nothing every day becomes plainer and plainer than the fact

The same writer proceeds to ask a highly significant by the grocer who will not sell adulterated food, by lunge into the deepest hell.

Go to your police reports, and what do they say? the politician who will not palter, by the diplomatist About three thousand prostitutes are in this city, and who is ashamed to lie? For this means only, that no fruitfulness of man's heart, because only in virtue of Men, go forth as active workers in the cause, work bearing such fruit is man worthy of his name. Honor for the elevation of your daughters, your sisters, and and honesty are constantly consumed between men,

that the elevation of woman is not your own belittling, at length, as would readily marry with the divine stock lobbers, in whose hands you too often entrust which they now hold, but would fall to a standard so low as not to be worth the trouble of our endeavor.

Why, then, shed tears over what we term Obstacles?

endure what cannot be helped? We would help nothing. All is right, as it is. The divine law, or arrangement, is so laid down as to produce the largest and most enduring results-not so as to make life easi. est, and enable us to get through it with faculties untried and traits entirely undeveloped.

#### Putting Things off.

We read an article in the Amesbury Villager, recently, on the subject of Procrastination, that convinced us all over again, just as if we had never once thought of the matter at all, of the utter folly of putting off what we have once made up our minds to do. How few persons stop to think on what they lose out of their lives-solid, valuable junks of time and power -by this insidious habit of waiting. Some say they wait for "the spirit to mote," and some fear they may themselves move too soon; at any rate, it is certain that they who want an excuse for delay and inaction, always find one at their hands.

Of course, the thing to be done ought first to be duly considered, this way and that, on one side and the other. It is worse than not to start at all, to begin before the whole matter has been well and thoroughly thought upon, the energy to be expended has been weighed by the side of the work to be done, and the means wherewith the object is to be obtained have been duly compared with the results sought to be compassed. After that, it should be all direct and plain sailing.

A great many persons wait for the moment of inclination or inspiration to come. In certain kinds of work, no doubt a proper margin is be left for the play of the disposition; yet if this be heeded too much, we shall soon find that instead of being helped, we are only hindered. Dr. Johnson insisted, for instance, that a man could write as well at one time as another, if he would but set himself doggedly about it; if, in that case, the fit of inspiration was not on him, it would come with the industrious seeking for it. There is much truth in it, though it may not be wholly true. But in work that requires no such aid from inspiration, but only the earnest application of a stern and resolute will, no such excuse will avail. Then, the strength is increased by the efforts actually made with it. The less delay, the more efficacy, and besides, there is an addition of untold force in the simple reflection that we are on the way with our work, and that it is in process of being finally done.

#### To Think Of.

Did we but know and realize how direct and simple are the laws that govern our existence, as well as our relations to others, how easily we could extricate ourselves from the puzzled entanglements that often perplex and sicken us. If a man feels totally unstrung and nerveless, let him but go forth and find society for an hour or more with those in high health and with a decided surplus of physical force and energy, maintaining on his own part a perfectly passive and recentive condition of mind, and he will discover that a new stream of power has all the while been flowing into him, strengthening his nature with its fresh tides, and making a new man of him by degrees that to him were entirely imperceptible. It is on the same principle, precisely, that when one person, already exhausted and feeble, enters a room where another is sick and diseased, as in the case of a fever, he is quite sure to take that disease into his own organization and suffer equally, at least, with the other person by whom it was transmitted.

There is no mystery in this; it is as plain as if you hold out your hand to borrow money of your neighbor. The law of Give and Take runs steadily through all things. If you suffer from the lack of nervous energy, you may go anywhere and fill up the fountain again, merely drawing from such as chance to have the surplus and overmuch which they know very well how to spare. This may be practised at almost any time. Nature holds out her own efficient remedies for the force their own vital lack, if they will but apply them selves as and where the universal law directs them. These things are worth thinking of. Because they are so simple, and have nothing to do with minerals and boluses, it is no reason why they are not real and effective. Nature herself works in silence; her laws underlie; we must search for and obey them in silence and devotion, if we would secure the wealth of their continual benefits.

### About Swearing.

whenever one of its members should be caught, or catch sphere for the spirit-land, that it was the pulpit that ling, and can be fired once in three or five minutes. first taught the people how to curse, and we see no reason to dispute bis assertion. A soldier of the Iowa Regiment in question, would, in fact, be likely to do more swearing, while reading the Old Testament

### Lieutenant Worden.

This galiant and unffinching man, who perilled his mac, as commander of the Monitor, is once more brought personally before the public by a touching aphis country, and to testify in some substantial manner, all so cruel and bloodthirsty. their gratitude for his bravery and nobleness of character, it is asked of his countrymen, or so many of them as feel the wish to confer such a benefit, to conheld by the loyal part of the nation.

### A Faithful Servant.

the summer months, and our friends, who have not al. multitude of marvelous, instincts in her mature yet ready listened to him, will, when they hear him, ac knowing nothing of God, thinking not of the future. knowledge, we think, that he is one of the best inspi. without a hope; or an expectation, or a doubt or a rational speakers in our ranks.

### New Publications.

Why say, in consolatory phrase, that we must needs endure what cannot be helped? We would help not consumption: How to Prevent it, and how to cure it. By James C. Jackson, M.D. Boston: B. thing. All is right, as it is. The divine law, or ar-

A fine volume of some four hundred pages is this book of Dr. Jackson, upon a subject which long suffering and repeated griefs have years ago brought home in all seriousness to the minds of the people. The ability of the author as a writer and medical practitioner, is quite enough to secure for his latest volume an immediate and very wide circulation. The various chapters into which the work is divided, treat on such branches of his subject as these:-Why should persons die before their time? Consumption, what is it? Impairment of the constitution by drug-taking; Difference in age of Parents a Cause of the Consumptive habits of children; Predispositions to Consumption. growing out of the use of Unhealthy Food; Alcohol. and its influence in developing Consumption; Recreaations and Amusements: The influence of Unhappy Social Relations in predisposing persons to Pulmonary Consumption.

Dr. Jackson goes to his subject with bold front. confiding in his unquestioned array of facts, his intimate acquaintance with medicines and medical practice, and his ability to reason on these matters with the best of them all. He is remarkably dispassionate and clear in his statements, and his logic is as kindly persussive as it is relentless. The body of his work is. after all, but a compendium of the facts he has dillgently collected in his experience and observation. With quackery of both sorts, at either extreme of practice, he has no patience, but puts it aside with his unpretending statements and conclusive reasoning, as if it needed scarcely so much attention as that.

The general reader, whether single or married, will certainly find in these well-considered pages hints and ideas of which it is highly necessary that he should possess himself. How to preserve the health, to sav nothing of securing accessions to it, every man is interested in knowing for himself; and Dr. Jackson has written on this subject to the ready comprehension of all intelligent and inquiring minds. We venture the assertion that there would be far fewer cases of that fatal malady, called Consumption, did people inform themselves as they should, of the very simple laws by which the acqusition and keeping of the health are

#### Looking Straight at It.

The South have begun to consider this troublesome matter of slavery, at last, for themselves. From being tender-toed and excessively sensitive upon it, they are becoming practical. They see that their pet institution has begun to totter under the heavy blows dealt out upon it by the leaders themselves, and attempt no longer to disguise their opinions. Nor is there any use in their so doing any longer: it is but a practical, every day question, which will have to be met by practical minds, in a calm and practical manner, and not in a frenzy and fever.

The Baltimore American recently contained a very significant article on the subject, which, from its surrounding circumstances, may be considered to be rather prophetic than otherwise of what is close at hand. That paper remarks, at the conclusion of a well-considered article, in the following style:

"That the loyal men of the nation will longer tol-erate slavery as a 'political hobby' is not possible. It has to go to the wall, 'peaceably, if it will—forcibly, if it must;' and those who debate its merits in future, even here in Maryland, will have to confine themselves to its recuniary aspects. The 'precipitators' have to its pecuniary aspects. The 'precipitators' have pretty nearly precipitated it; have dragged it at last to the brow of a precipice, and it is idle to disguise the trath. So far as the Constitution can be appealed to for its safety, it is for the present safe. But we hazard nothing in warning the people of Maryland to lose no time in considering the question presented by the President in his late message, and again presented from a high source in the letter we have given. Those most deeply interested as its defenders—the believers most deeply interested as its defenders—the believers in the doctrines put forward by South Carolina, by Stevens and Yancey—may now, after the mischief is done here, fold their arms, throw themselves back on their dignity—on their reserved rights —and ignore cure of our various ills, if we will but seek them out what is impending; but the nation is aroused by an and apply them in wisdom. The well can always be unprovoked war, the civilized world is aroused—acmade, in this way, to aid the sick, and not feel it themselves, either; and so may the sick always rein of meaning?

### Firing Guns under Water.

There is no end to modern invention. The war has been like steam pressure on the brains of inventive men, to make them more ingenious and cunning than ever. The last .. wrinkle" is a plan for firing cannon under water, so as to hit the enemy's iron-clad arrangements just where they are vulnerable-to strike this Achilles in his heel. The inventor is a citizen of Boston-almost, of course. The vessel carrying the We see, by the papers, that an Iowa regiment has arrangement will manage to lay alongside her adversaagreed to adopt and establish a rule for itself, that ry, and plump into her at as close a range as she can secure. The cannon used are longer than common, but himself, using an oath, he should sit right down and of the usual shape. The gun, when all ready, has a read a chapter in the Bible, no matter whither a short tin cylindrical case fitted closely to the muzzle, renor a long one. It is likewise reported that some of the dering the chamber air tight. When the piece is fired. members of the regiment have already got well along the charge attains its full velocity before reaching the into the Old Testament, and promise fair to finish it tin canister mentioned, and an effective shot may be before a great while. Shouldn't be surprised at all; made at a distance of two or three hundred feet. The but then, there is another view of the matter, which gun is fitted into a stuffing-box, like a piston of a steam people in a hurry do not so readily take. Lorenzo engine, and an automatic port-hole opens and shuts as Dow said a good many times, since he left this earthly the piece is run out or withdrawn. It is breech load-

#### A Real Lady. This is the way the extra Southern ladies talk to our

troops, when they get a chance, as reported by a Ball's through, than if he merely kept on with his original Bluff prisoner. A negro on a mule, a man on a big vice. See how many times God is there represented white horse, and a large lady on a small, sleek horse, as cursing his people, or the enemies of his people. form the dramatis persone, on one side; on the other, Where is harder swearing to be found than along is the file of prisoners taken at the battle alluded to. through the old Hebrew books that record the change. The lady speaks; " Is them the Yanks?" Then, in a able history of the little herd of people called Israel? louder and shriller voice-" Oh, if I had my way, I'd kill you, you bloodthirsty villains, you! You come down here to murder us, did you? What are you doing in that wagon, you sneaking Yankees? Can't you life in his notable encounter with the iron-olad Merri. walk? I'd make you walk!" And so on, until the line had passed beyond the reach of her shrill and wicked voice. It is passing strange how very fleroe peal made in his behalf by Edward Everett. He is and blood-thirsty the Southern women are, some of nearly blind, and almost totally helpless, now. His them; they beat the women of the French Revolution, pay is not sufficient for the exigencies of the present | quite, who used to take their knitting work in the moment. He was the individual through whom it morning, and go and sit by the guillotine all day to see bappened that the present great revolution in naval architecture was to be wrought. And now, in requital, helpless human life. What can be expected of the men, in some sort, of the eminent services he has rendered when the mothers, the sweethearts, and the wives, and

### Cats and Titcomb.

"Timothy Titcomb," of the Springfield Republican, tribute of their means for his relief and comfort. No has been sortbbling his sentiments on Cats and Kittens doubt, there are thousands of his admirers who will be all exceedingly pretty and natural, only he has a fling glad the opportunity has been offered them. The suf- at their prospects of a life in another sphere. How fering Lieutenant, we hope, will feel how profound is does he know any more about it than anybody else? the admiration and gratitude in which his character is If human souls are deeply attached to cats, and dogs. and horses here, what is to cut them off from the continuation of that same love hereafter? We have seen a lady, within a week, bitterly lamenting the violent Bro. F. L. Wadsworth, to whose labors in the West death of a favorite pussy; would she think Heaven we referred in a recent number of the BANNER, called "just the place" for her, if she is to be told that when upon us on Friday last, looking in better health than she gets there she must renounce and crucify signs. we ever remember to have seen him before. He has many of her dearest and most delightful joys the done a vast amount of good in the great Spiritual purest and most innocent her nature knows? Willfield, and is destined to do much more. He has comb" undertakes to say this: "Think of a living made arrangements to lecture in New England during being with the love of offering in her bosom; and a fear-passing straight on to annihilation light farmers

#### Wakesha, Wis.

Bro. L. Whitefield Morse, writes us from the above that did our sonls good. He gives another this even- evening. ing. The hall was pretty well filled, considering the muddy roads. Some were present who walked eight miles, bad as the roads were, and got well paid for coming. Whilst I am writing, there is a gentleman just come into my house to attend this evening's lec-

ture, who walked twelve miles. Bro. Chase well sustains his reputation as a lecturer. Last evening every church in the village was illuminated and under full blast, to prevent a full attend ance at our hall, but what the Orthodox got into their churches was mostly the driftwood aristocracy."

#### "Whither?"

The communication on our third page which relates to the present and the immediate future, is singularly prophetic. We like fresh communications and bold utterances, and this communication from Mr. Pardce is decidedly both. As to the truth of these prophecies, no one can yet divine. We endeavor to give our readers, as far as possible, all that may interest them and suggest thought-thought that reaches beneath and above the surface things of our sensuous exist-

A Spiritual Sunday School Class Book. We shall issue this new work for Spiritualists' Sunday Schools and families on the thirteenth of this month. Single copies will be sent post paid for 25 cents, and five copies for \$1.00 Send in your orders immediately.

### ALL SORTS OF PARAGRAPHS.

"Ancient Glimpses of the Spirit-Land." No. 40, will appear in our next number.

AID FOR THE GLOUCESTER SUFFERERS .- From E. G., Lockport, N. Y., \$1.00; E. W. Y., Parkman Ohio, 25 cents.

An old lady, hearing somebody say "the mails are days-no trusting any of 'em."

The great, in affliction, bear a countenance more princely than they were wont; for it is the temper of highest hearts, like the palm-tree, to strive most upward wnen it is most burdened .- Sir Philip Sydney.

Laughter is an enemy to malice, a foe to scandal, and a friend to every virtue. It promotes good temper, enlivens the heart, and brightens the intellect.

Late California papers contain an announcement that Mrs. Fanny Green, a writer of considerable repute, was to deliver a second course of lectures on Spiritualism in San Francisco. They were to be written at the dictation of the spirit of Col. Baker. The lady avers, says the Herald and Mirror, that she has been in daily communication with the spirit of Col. Baker for several weeks, that she is impressed with the immortal presence every morning at nine o'clock; that its views and desires are freely imparted and unmistakably; that the spirit, having left a great mission with the spirit of the spirit having left a great mission with the spirit of the spirit having left a great mission with the spirit of the spirit having left a great mission with the spirit of the spirit having left a great mission with the sp unfulfilled, has sought her out as a fitting medium through whom to promulgate the sentiments of the departed statesman; and, finally, that the course to be parted statesman; and, finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally, that the course to be parted statesman; and finally that the course to be parted statesman; and finally that the course to be parted statesman; and finally that the course to be parted statesman; and finally that the course to be parted statesman; and finally that the course to be parted statesman; and finally that the course to be parted statesman; and finally that the course to be parted statesman; and finally that the course to be parted statesman; and finally that the course to be parted statesman; and finally that the course to be parted statesman; and finally that the course to be parted statesman to be parted statesman. next delivered, will consist of four lectures, by spirit- ing at 101-2. A m.; Conference meeting at 21-2 r. m ual dictation, on the subject of our National troubles and the Pacific coast.

VICTOR HUGO'S "LES MISERABLES."-A curious interest attaches to this remarkable French Novel, which Mr. Carleton of New York has in press from advance foreign sheets. The author's only other novel, "Notre Dame de Paris," was accepted by its publisher on condition that he should bring out every succeeding work by that author. "Notre Dame" proved ceeding work by that author. "Notre Dame" proved a brilliant success, and made the fortune of—the publisher. Victor Hugo then wrote "Les Miscrables," determining to respect the condition, but to make his own terms with the unscrupulous brain trafficker. released from the old obligation, was obliged to put by his manuscript for a more favorable season. Year after year he renewed proposals, increasing each year his demand, until at last the publisher died, and, after waiting nearly a quarter of a century, the well-seasoned, if not seasonable, Les Miserables is in press.

121 and 28; Hon. Warren Chase, in December.

122 and 28; Hon. Warren Chase, in December.

133 and 28; Hon. Warren Chase, in December.

143 and 28; Hon. Warren Chase, in December.

144 and 28; Hon. Warren Chase, in December.

155 and 28; Hon. Warren Chase, in December.

165 and 28; Hon. Warren Chase, in December.

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167 and 28; Hon. Warren Chase, in December.

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161 and 28; Hon. Warren Chase, in December.

162 and 28; Hon. Warren Chase, in December.

163 and 28; Hon. Warren Chase, in December.

164 and 28; Ho

.. Pretty well, I guess; she says I, need n't come any

tion," but not one of "prayer."

Receipt for making pantaloons last. Make the coat and vest first.

Mr. Harris was newer more sober in the whole course of his life than when his friend Jones asked him to take a chair, and he said he " would wait till one came around."

A man who had won a fat turkey at a raffle, and his pious wife being very inquisitive how he obtained it, satisfied her scruples by the remark that .. the Shakers gave it to him."

"Sambo, what you tink ob de futur state?" "I Sr. Louis, Mo, -Meetings are held in Mercantile Library tink him berry long one!" "But, I mean do you Hallevery Sunday at 101-2 o'clock A. M. and 71-3 P. M. tink de wicked will be condigned to eberlastin' misery?" "I do n't tink no such ting. I tink Gabriel 'minister de oaf and let 'em go i''

Paddy's description of a fiddle cannot be beat: "It is a capital medium through which advertisers can reach was the shape of a turkey, and the size of a goose; he customers. Our terms are moderate. turned it over on its back and rubbed its belly with a stick, and och ! St. Patrick ! how it did squeak !"

"A man who'll maliciously set fire to a barn," said Mr. Blow, and burn up twenty cows, ought to be kicked to death by a jackass, and I'd like to do it." Slow is very severe, sometimes.

Gen. Sigel has received an intimation that some of his countrymen were desirous of contributing toward a testimonal for his benefit. His reply was one that could only emanate from a man impelled by the noblest impulses that ever glowed in the human breast. He said that if his countrymen were desirous of doing something that would be appreciated by him, they could do nothing more fitting or appropriate than to raise some \$20,000 or \$30,000 for the benefit of the familles of the German volunteers. Noble Bigel!

Bev. R. P. Ambler has received and accepted an invitation to become pastor of the Universalist Church in Norwich, Con n.

The following unique motto is on a gravestone in Copp's Hill Burying Ground. Boston:

"Oh, death, thou conquered me,
I by thy dist am stain:
But Ohrist will conquer thee,
And I shall rise again."

We cannot give our best thoughts to a subject, if we give it all our thoughts.

In these days when sacks are fashionable female dresses, a gentleman may be thankful to the lady who gives him the sack-and its contents.

Sorrow is the night of the mind. What would be a day without its night? The day reveals one sun only; the night brings to light the whole of the universe. The analogy is complete. Sorrow is the firmament of

thought and the school of intelligence. If we couldread the secret history of our energies, we

should find in each man's life sorrow and suffering enough to disarm all hostility.

Sweet oil will cure the bite of a rattlesnake, or any polsonous insect. The patient must take a spoonful internally and bathe the wound, for a cure. It is also an antidote for arsenic and strychnine.

### Lecturers.

Miss Emms Hardinge will speak in Lyceum Hall, in town:- Warren Chase gave us a lecture last evening | this city, on Sunday next, May 11th-afternoon and

> Mrs. M. B. Kenney speaks in our neighboring city Charlestown next Sunday, May 11th.

Mrs. M. S. Townsend speaks in West Randolph next Sunday, May 11th.

Miss Lizzie Doten speaks in Springfield the three last Sundays in May, and thence goes to New Bedford. Mrs. Fannie Davis Smith is announced to speak in Portland, Me., during this month.

Frank L. Wadsworth is engaged to speak in Providence, R. I., during May.

Mrs. Augusta A. Currier is lecturing in Philadelphia. She is to remain there through May, and then our friends in Chicopee will have the pleasure of listening to her eloquently spoken words of truth.

Mrs. C. M. Stowe intends to spend the Summer and Autumn in Iowa and Minnesota. Her address is In-

dependence, Iowa.

Hon. Warren Chase is lecturing in the West. He is to be in Battle Creek, Mich., during May; and on his way north will pass through Ohio, on the Lake Shore road, in June, and so on to New York, visiting Syracuse. Oswego, and vicinity, during July.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.]

DR. WM. KOCH, FRANKLIN Co., Mo .- We have no doubt the statement you saw in the papers is correct. The water in the Connecticut river at Hartford rose twenty-eight feet last week. The rise was probably on account of the melting of the snow and ice in New Hampshire and Vermont, and not attributable to any unnatural cause.

J. C. B., Boston.—We don't remember when the poem you allude to was published. Call in and look over our files, if you are "anxious" on the subject.

E. B. F., NEW YORK.—Article number three is on file for publication. The extreme length of your articles already published deterred us from printing the very irregular," said, "it was just so in my young one in question. Condense as much as possible. Readers object to such lengthy documents.

#### The Harbinger of Health.

The fifth edition of this invaluable book has been more than half exhausted since its issue, about a fortnight since. All our back orders for the work have been filled. We are now ready to fill future orders to any extent. See advertisement for terms.

#### Particular Notice.

Those lecturers who have changed their places of residence, or may have left the lecturing field, should notify us of the fact immediately, as our desire is to keep our list as reliable as possible.

### NOTICES OF MEETINGS.

CHARLESTOWN. - Sunday meetings are held at Central Hall at 8 and 7 o'clk, afternoon at Mrs. M. B. Kinney, May 11. and evening. Speakers engaged:

MARBLEREAD.—Meetings are held in Bassett's new Hall.
Speakers engaged:—F. L. Wadeworth, last three Sundays in

FOXEORO'.—Meetings in the Town Hall. Speakers engaged: R. P. Fairfield, May 18; Miss Emma Hardinge, July 6; Miss Lizzie Doten, July 18.

TAURTON.—Meetings are held in the Town Hall, every Sabbath afternoon and evening. The following speakers are engaged:—Frank L. Wadsworth, June 1 and 8; Rev. Adin Ballou, June 15; Miss Emma Hardinge, June 28 and 29; Mrs Fannie Davis Smith, July 6 and 13; N. Frank White, Sept. 31 and 28; Hon. Warren Chase, in December.

is demand, until at last the publisher died, and, after Centorer. Mass.—Music Hall has been hired by the Spiritualiting nearly a quarter of a century, the well-sea oned, if not seasonable, Les Miserables is in press.

Bob, how is your sweetheart getting along?"

Pretty well, I guess; she says I need n't come any

Pretty well, I guess; she says I need n't come any

NEW BEDFORD.-Music Hall has been hired by the Spirit-It is said that the rebels don't go to church now at all. They have seven days per week of "humilia- during July; Miss Emma Houston, Sept. 21 and 28.

PORTLAND, MR. - The Spiritualists of this city hold regular meetings every Sunday in Sons of Temperance Hall, on Congress, between Oak and Green streets. Conference in the forencen. Lectures afternoon and evening, at 214 and 7 o'clock. Speakers engaged:—Mrs. Famile Davis Smith for May; Mrs. M. M. Macomber Wood for June.

Providence.—Speakers engaged:—Frank L. Wadsworth in May; Mrs. M. S. Townsend in June.

MEW YORK.—At Lamartine Hall, corner 8th Avenue and 29th street, meetings are held every Sunday at 10 1-2 A. M., 3 P. M., 7 1-2 P. M. Dr. H. Dresser is Chairman of the Association. At Dodworth's Hall, 800 Broadway, Mrs. Cora L. V. Hatch will lecture every Sunday, morning and evening.

Milwauker, Wis.—Lectures every Sunday at Bowman's Hall, Milwaukee street, commencing at 3 1-2 and 7 1-4 p. m. Lecturers desiring engagements please address Albert Morton.

### ADVERTISEMENTS.

### TO THE AFFLICTED.

S. D. PACE, CLAIRVOYANT PHYSICIAN S. D. PACE, OLAIBVOYANT PHYSICIAN AND HEALING MEDIUM, has now become permanently Located at Porr Hurson, Michigan, and is now prepared to receive patients from abroad who may wish to be treated by Spirit power. Patients who have been given up to die, by other physicians, are respectfully solicited. The following class of diseases have been successfully treated through his organism, viz: Erysipelas, Fever Sores, White Swellings, &c. All diseases of the sexual functions: Prolapsus Uteri, Leucorrhee, and other diseases peculiar to females. Also—Diseases of the Lungs, Liver, Heart and Kidneys.

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residing at a distance can have their cases examined, by warding \$1 and a lock of their hair, together with their na

and ages.

References.—Dr. A. E. Noble, Port Huron; Dr. Wm. Jordan, Royal Oak; Ira A. Reynolds. Sparta, C. W.
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May 10.
Sm Port Huron, Mich.

May 10. 8m Port Huron, Mich.

RORGE S. NELSON, Trance and Impressional T Medium. No. 12 Avon place, Boston. Controlled by Philosophical and Scientific Spirits.

Rooms open daily (Sunday excepted) from 9 to 12 A. M., and from 2 to 6 o'clock p. M. He will make engagements to hold scances at private residences in Boston on Tuesday and Thursday evenings. On the other evenings of the week he will be found at his rooms.

Mr. Nelson will also make engagements to lecture on Sundays in any town in the vicinity of Boston. If may 10.

MRS. R. COLLINS, Clairvoyant and great Healing Medium, is entirely controlled by forty celebrated spirit Doctors. Describes Spiritual Surroundings, and Diseases; examinations by lock of hair. No. 5 East Castle street, accond door from Wasnington street, Boston Terms, \$1 per hour.

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April 10.

April 10.

THE PROGRESSIVE ANNUAL FOR 1862.—Comprising an Almanac, a Spiritual Register, and a General Calendar of Reform. This is a valuable work just published at the office of the Herald of Progress, and is for sale by BELA MARSH, Na. 14 Bromfield street, Boston. Price 15 cents single, or 10 copies for \$1,00.

JUST PUBLISHED,

THE PROGRESSIVE ANNUAL. . FOR

COMPRISING?

1862.

an almanac, a spiritual register.

AND A GENERAL CALENDAR OF BEFORM.

The publishers of the PROGRESSIVE ARRUAL take pleasure n announcing the appearance of this useful Handbook for Spiritualists and Reformers—the first of a yearly series—future numbers to be issued on the first of January, each year.

"The object of this little Annual is neither to build up a ect, nor to herald the operations of a clique. It is designed o impart information concerning principal persons and important movements in the different departments of thought and reform: at once affording proof of the world's progress, and suggesting, by a broad and catholic spirit, the real unity of all Progressive Movements—the true fraternity of all Re-

"This, our Progressive Catalogue, is designed to be enough proad and impartial to include the names of the Leaders Speakers, Writers, and Workers, in the several fields of in spiration, Philanthropy, Science, and General Reform."

The work contains an accurate monthly calendar, ove twenty pages of valuable original and selected reading mat er, including several pages of new Medical Directions, with important Rules of Health, by Andrew Jackson Davis; the important Rules of Health, by ANDREW JACKSON DAVIS; the value of all which may be inferred from the following partial  $STRANGE\ STORY$  :

Table of Contents: Hármonial Principles, Platform of Progress, A Welcome Religion, Better Day Dawning, Iudian Summer Song, Physical Resurrection Impossible, Physical Resurrection imposed Last Request of a True Man, Phrenological Examination, Churches and Reformers, Important Testimony, Not Devoted to One Idea, How to be Unhappy,
The Gift of Clairvoyance,
The Law of Conditions,
Spiritual Superstitions,
Veil Over the Face, spiritual superstitions,
Yell Over the Face,
The Way to Live,
Sacred Hours and Consecrated Rooms,
Sources of Inspiration.
How to Approach the Spiritual,
The Boundary of Another World,
Marriages of Elood Relations,
Our Confession of Faith,
The Eternal Marriage,
Natural Honesty Better than Convertion,
Good Alone is Endless,
The Fraternity of Reforms,
The Spirit of Brotherhood,
Words for the Homesick,
The Rudiments of Mediumship,
Laws of Life and Health,
Nine Rules of Health,
An Alcoholic Bath,
Cure for Frosted Feet,
How to Check a Hemorrhage,
Temperature of Rooms, How to Check a Hemorrhage,
Temperature of Rooms,
Cure for Poisonous Bites,
Relations of Light to Health,
Dyspepsia and Debility,
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It will be found invaluable as a book of reference quent use.

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Chetwood, (formerly Martha Furnace,)
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April 19.

### SPIRITUAL COMMUNICATIONS. DR. L. PARNSWORTH, Writing Medium

For answering scaled lot:ers, may be addressed 75 Beach
Beach Street, Boston.
Persons inclosing scaled letter. \$1, and 5 three-cent stamps,
will receive a prompt reply. Office hours from 2 to 6 p. M.
April 12.

PROF. J. EDWIN CHURCHILL, PSYCHOLOGIST. AMD

MADAM JENNIE CHURCHILL. CLAIRVOYANT, Are prepared to answer calls to speak, examine and pre-scribe for the sick (whether in body or mind.) Address at Batavia, N. Y., until the first of July. 6w April 26.

JUST PUBLISHED.

"AMERICA AND HER DESTINY;" NEPRATIONAL DISCOURSE, given extemporaneously, at Dodworth's Hall, New York, on Sunday Rwining, Aug. 25, 1861, through EMMA HARDINGE, by THE SPIRITS. Price, \$3 per hundred, or 5 cents single copy; when sent by mail, one cent additional.

Just published and for sale wholesale and retail at the Banner of Light office, 158 Washington street. tf Nov. 2.

THE UNVEILING: OR WHAT I THINK OF SPIRITUALISM. By Dr. P. B. Randolph. Price, 25c.

ARCANA OF NATURE.

BY HUDSON TUTTLE.

THIRD EDITION-THIS DAY ISSUED:

CAREFULLY REVISED AND CORRECTED

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Period.—Chapter XV. The Tertiary.—Chapter XVI. A
Ohapter of Inferences. Chapter XVII. Origin of Man.—
Part III Chapter XVIII. The Human Brain.—Chapter
XIX. Structure and Functions of the Brain and Nervous
Bystem, Studied with reference to the Origin of Thought.—
Chapter XX. The Source of Thought Studied from a Philosophical Standpoint. Chapter XXI. Retrospect of the
Theory of Development, as berein advanced; Conclusions;
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Corporation desiring to locate in that vicinity.

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nom. These messages go to show that spirits carry the characterfatics of their earth life to that beyond-whether good or

ovil.

We ask the reader to receive no decirine put forth by apirits in these columns that does not comport with his reason. Each expresses so much of truth as he perceives—

Our Circles.-The circles at which these communications are civen, are held at the HANNER OF LIGHT OFFICE, No. 183 WASHINGTON STREET, ROOM NO. 3. (up stairs,) every MONDAY, TUREDAY and THUMBAY aftermoon, and are free to the public. The doors are closed precisely at three o'clock. and none are admitted after that time.

#### MESSAGES TO BE PUBLISHED. The communications given by the following named spirits

will be published in regular course:

Monday, April 14.—Invocation; Miscellaneous Questions; Flavis Lacy, New York City; David Wicelhoff, Nashville, Tenn., to his wife in St. Charles, Texas; Bridget Maioney, to

her children in Manchaster, N. H.

Tuesday, April 15.—Invocation; Miscellaneous Questions;
Samuel Merrit, Gloucester, Mass; Thomas S. Skelton, Mongomery, Ala., to his uncle, Caleb Brown, Cleveland, Ohio. Thursday, April 17—Invocation: Question and Answer; Minnie Dodge, to her mother in New York City; Michael Devine, of the New York Zounves; Bilomo Pillsbury, Can-

#### Invocation.

Spirit of Wisdom, Mercy and above all of Truth, be with us during the hour of our sojourn in the halls of mortality. We ask no special blessing to rest upon thy children, for we know that thou art continually blessing them. We ask only that thou wilt deal with them as seemeth right in thy eight. for we know that thou art a God of Justice and of Love, and wilt deal wisely and impartially with each one of thy children. And unto thee, oh Most Holy One, we will forever attune our harps of praise. April 8.

#### "What is Soul?"

We have this afternoon been called upon to define soul. Tell us what the soul is? Define it, that we may both know and understand it. We are powerless to answer it. The term soul, the external we may define, but the internal we cannot; you might as well ask us to define God. What is soul, but a portion of the Great Infinite mind, and as fathomless as the Great Divine centre himself. We stand in awe before it. We cannot define or measure soul. We can only approach it. Though we may shake hands with Deity, yet we may never know him. Though in communion with the Infinite, we are nevertheless ignorant of his true character. April 8.

### Miscellaneous Questions.

Ques - What is truth, and how can we be assured of it before God?

Ans .- Truth is one of the highest attributes of Deity. We may be assured of its presence by examining the mirror of your own lives, or in carefully studying your own souls. Truth is a portion of Divinity. We may know it is with us, by seeking to understand the soul which God has entrusted to our earthly keeping. We may know when the Spirit of Truth approaches us, by the instinctive feeling-of welcome which the soul extends to it.

No man or woman need deceive any one of you. Do you suppose there is deception practised in the invisible world? No; and why not? Simply because the inhabitants of the spirit-world live only from the internal; while you in the objective world live from the external world, and in so doing, you warp your soul. Instead of going to any one around you for advice, you should consult the God of your own

"Thou shalt have no other Gods before me!" says the God within. Instead of asking what will the God of our own soul say, it is what will the God of Popular Opinion say? You measure truth by the standard of worldly opinion, rather than by any soul estimate of your own.

The images of internal life are projected upon the external world, because the life flows from the internal. Here, then, is a grand change in the programme of life, when you shall cast off the garments

Live, then, from the internal. Bring all that is brought to you from the external life, into the s cret halls of your own soul, and there carefully weigh it, and thus and thus only oan you measure

As an individuality distinct from the one preceding me, I announce myself ready to answer your question. Ques .- Will you explain the passage, " No man hath ascended up to heaven but be that came down from heaven, even the Son of Man, which is in heaven ?"

Ans.-Who is the Son of Man and of God? Are not each and all, who are characterized with individual mortality, heirs of God and heaven? Have you not all come from the same source? Did you not come from the Eternal One? Certainly; and to that same source, then, you must all return, as you pass around the cycles of time. The Spirit of Wisdom desired to convey to the minds of all who listened, this idea: that all life sprang from the one source-that all were children of one common Father, and consequently must return to that Parent source, inasmuch as man is of himself a harmonious circle. You came from the centre, and must return to it. The seal of Divinity was placed upon Christ's being; even so it is upon yours. The stamp of the Almighty rests upon you all-no more upon Jesus, the Nazarene, than upon any one of you. We speak what we know, not testifying to belief. That Jesus was human as well as Divine, not only the record, but all Nature will tell you. That he was governed by natural laws while upon earth, like other human beings, all life, even from her lowest strata, will tell you. He was possessed of a body and was subject to the conditions of that body. He was no exception to the law of the Almighty, for the Almighty makes none. Jesus the Christ-pardon us for the assertion—hath been the idol of Christianity. Ancient heathenism bowed down to images of wood and stone. Christianity bows down before a spiritual and incarnate idol. Jesus as a spirit, desires it not. God speaketh to your nature, and tells you that you are only to bow before the God of your own comprehensive Deity; for whoever bows down to any other, is guilty of idelatry.

Ques.-Do spirits as personal beings have power to appear to each other in any other form than they

Ans.-They have, inasmuch as they are related to each other by certain forms and conditions of spiritual life. By each and every one they are known, and they have the power to take all these various forms and organisms upon themselves, at times suiting their own pleasure. They do this, by the power natural and divine to which they are loyal April 8. subjects.

### Gen. Felix H. Zollicoffer.

I announce myself as a novice in the art of spiritcommunion, and although I feel utterly unable to do even one half I might desire to, yet my desire to fulfil a promise I made some months prior to my change, overcomes all else and brings me among you who are enemies to me to-day.

I am well aware of the position I have and still do occupy, as well as that occupied by yourselves. It is not my purpose to discuss the merits of war, or talk of what I cannot avoid, but simply to fulfil my promise, and convince my friend of the superiorty of pirit over matter. I perceive it to be the God of Creation, and all the lower orders of life seem to be

When I made the promise to my personal friends to return to them, I supposed I could easily reach them in their own territory, without inconvenience to others or myself. I did not suppose I should be obliged to cross the enemy's lines in order to do what I purpose.

leges you would to friends. [We know no enemies here; this place is free to all.] Thank God, you have

one free spot at the North; you boast of many.

Before entering into what 1 conceived to be the service of right, I made a promise to a few personal friends to this effect : Should I fall in battle, if the phenomena of Spiritualism were true, I would return and speak of that conversation. At that time we conversed upon the power of the spirit over matter, and I remember that one of the party considered matter to be superior to spirit. I speak of this that it may prove a test only to those whom I wish to commune with. Were I to go into all the minutine have access to it? and detail of our conversation at that time, it would ism or body. Therefore, I know the ground upon butes of intellectual life.

Q.—Do spirits of this

I have a favor to ask of my friends. It is this: will they seek me out, or aid me in finding some person through whom I can commune with them, cient. Felix H. Zollicoffer. April 8.

### Mary Louise Hawkins.

'T is n't to prove to anybody that I live, or anybody lives, that I'm here to day. They tell us of a world of peace and rest and happiness and heaven, but we find it not.

I've two children on the earth; to them, for them, come. Some of my friends will tell you I abandoned them while here; they tell you lies. They were taken from me and put to service, and I when on earth had no means of knowing whither they went; but now I know, now I can see, now I have power to watch over and protect them from the evil

which was their mother's ruin.
My name was Mary Louise Hawkins. I lived in New York City, and died in Mercer street. I was twenty-eight years of age at the time of my death. When quite young, I worked at what is called family service. I then went into one of your cotton mills, and from there went to hell. fin what place did you work?] In Manohester, Newburyport and Lowell; after that I went to New York. I've lived in other places, but most of the time there.

They said you were bound to help all who came here to find their friends, and I wish to go to my children. [Do you know where they are at present?] One is in Brooklyn, New York, the other is in Buffa-

lo. [Do you know the names of the persons who have charge of them?] I do n't know their names, but I know them, and they know me. All I ask is that which was denied me while upon earth-the privilege of watching over my children. They may think that I'm not a fit person to guide my children through life, and may fear that they will fall into [Do you remember the names of your children?] Their names have been changed. They were once called Louise and Adelaide. No matter; the folks they are with know me, and all I ask is to be allowed to watch over my children. It's a simple request, and something they can easily grant. too.

The oldest child is near eight years of age, and the youngest about six. [Are they used well?] Yes, in one sense of the word they are, but they are brought up to curl the lip in scorn against such as their mother was. They are taught to believe that their mother lived and died any way but the right

I want my children to know the truth. Falsehood and deception never taught any one the path of life. It was by that I was led astray. If the haunts of sin and wretchedness which ensuared me had been shown to me in all their hideous deformity, instead of covered with flowers, I should have turned shuddering from the sin which threatened to engulf me. and which at last wrought my ruin. Oh, terrible delusion I

There are souls who believe in the coming of spirits all around my children. Some of them know f my existence, though they do n't know I'm dead ask them to help me in approaching my children. Shall I leave? [When you are ready] Then I'm ready. I have no wish to linger here longer han is necessary. Patience died with me here; it's never been brought to life again. [Have you eral government, I want to know what kind of a gov-

### Helen Onice.

name, age, when I died, and what I died of, and what was around my neck and buried with me, he should believe folks could come back. My name was Helen Onice. I was n't called Helen, but Nelly. I was eight years old. I was born and died in Cincionati, Ohio. I had a chain around my neck, made out of some gold beads, which were once my father's grandmother's. They were made over for me in a many privileges and blessings. chain. It was my christening present. On the chain was a looket and inside the looket was our baby's hair. It was in my coffin, and on my neck. sick. I was crazy sometime. [Was it brain fever?] I do n't know. I do n't want to tell anything I do n't know. [That's right. Can you tell me your parent's names?] My father's name was Charles, my

### Invocation.

Almighty Sovereign of the universe, we petition thee this hour, in behalf of the widows and orphans soul questioning upon their part, as to the cause of of this American Continent. Oh, our God, the very air is filled with sorrow, mental as well as physical. country, until government with his strong, hard Oh, most holy messengers of sympathy and love, hand knocks loudly at their pockets. Then it is that who are continually coming to us from the spiritworld, we ask that ye draw near unto such as are ledger and bank recounts, to study into the cause afflicted, and do mourn the loss of kindred slain in and necessity of this, to him, unwise system of taxabattle. Teach them, ye invisibles, that those loved tion. ones they mourn as lost are not dead, save in flesh. That they have laid aside the soiled earth-robe for one of immaculate white; that, as disembodied duty, through the medium of their money, as the spirits, they can return to earth, with messages of surest means of rousing them to a sense of their relove and comfort to those who sorrow after them, and sponsibility, as members of public society. Our teach them those divine truths the knowledge of friend and questioner has retired from business and which shall make them the better prepared to join settled down to the enjoyments of private life. He the loved ones in spirit land. Oh, our Father, bless has built himself a tower, in which he verily believes with an especial blessing thy children who are sor- to escape the eye of God, and the unerring shaft of the rowing at this hour, throughout the length and death-angel. Our good brother says, as many others breadth of our beloved country. Pour into their do, "I do not desire to meddle with government afbleeding hearts the oil of consolation, and teach fairs, I have no taste for politics, and I am willing them to look heavenward for those blessings denied to abide by the decision of the majority at all public them on earth. Oh God, bind up each wounded elections. As far as fortune is concerned, I am indemother's heart. Comfort them, oh Lord, as thou pendent." alone hast power to comfort them. Let them not be like Rachel of old, continually mourning for her the atoms you tread upon—of the beings who surchildren, and refusing to be comforted because they round you? I think not. Independence is a some are not. Oh, our Father, when sorrow and misfortune overtake us, we momentarily lose sight of thee, | brother, although many years have crowned you, to forgetting that thou, oh Divine One, art hidden in the cloud as well as in the sunbeam. The while we well as your money, for the support of the governsojourn in mortality we feel its weight, and while ment under which you have grown old, as well as the caged spirit struggles for liberty, and longs to rich, and the power which is being showered down soar heavenward, a load of bodily cares fastens it from the invisible world upon you, will benefit the down to earth. Our Father, we ask thee to bless masses, as well as your own soul. The world at all, both north and south, friend and foe, bond and large needs aid, and it is high time that there should free. And, oh our God, may the sorrowing children be less selfishness in the world, and more of a desire of earth, whose homes have been made desolate to promote the general good of mankind, and lone by this unboly war, thank thee even in l the midst of their affliction, remembering that it tem of taxation to be the most direct method the hath been written, " whom the Lord loveth, he ches- government can use, to enforce duty on the part of teneth," and though the cloud rests heavily upon its delinquent members; and instead of sending their hearts now, yet in due time God's own hand men to Washington to take care of your political af-

I presume you'll set aside all party-feeling, and mortality. Oh, our Father, give to each and all a consider me as a spirit, and extend to me the privileges you would to friends. [We know no enemies usl communication with the loved ones of earth. Light up the secret avenues of the hearts of such of thy children as are enshrouded in darkness, and lift their earth-blinded eyes from things material to objects celestial. Our Father, unto thee we commend them. Fold them, one and all, in the arms of thy love, and give them all those blessings which thou April 10. scest they need. Amen.

### Miscellaneous Questions.

Ques .- Is the moon inhabited, and do you spirits

Ans. - The spirit is endowed with power by which prove uninteresting to you. I am here to deny the it may penetrate all matter, all localities. There is truth of my friend's assertion, and to declare that no place in the spheres to which the spirit hath not spirit is superior to matter. It is the controlling pow- access. The moon is indeed inhabited, but not by a er of life; it is the life, for I, an imponderable spirit, race of beings similar to your own. They differ have power to control and govern a foreign organ- from you in form, character, and in all the attri-

Q .- Do spirits of this earth communicate with those of other planets?

A .- In accordance with their relation or attraction to each other, spirits of one planet must naturally either speaking, writing, or manifesting myself in communicate with the inhabitants of other worlds, some other way. My name simply will be suffi- or spheres. In exact proportion to that relation, is their power of communion or correspondence. Sometimes it is quite perfect, sometimes very imperfect.

Q-Is Mars inhabited by a race of beings like ourselves? A .- As far as intellect is concerned, we will not dispute their resemblance to people of this planet, but as far as form or character is concerned, there must be a broad line of demarcation between the

two races. The form human is not the only form that covers reason, intellect or Godlike divinity. April 10.

### Taxation.

We are requested to give our views in regard to he tax about to be imposed by Government upon the people of the United States.

The inquiry comes to us from a source infidel to us. It may be well to here state that our questioner has no belief in the power of spirits to return and communicate with mortality. Nevertheless, he has sent this inquiry to the land of the invisibles, and I, as an individual spirit, am both willing and ready to answer it.

Ques .- If spirits have the power to return and communicate their ideas to mortals, will they not come to yonder circle, and communicate to me their ideas in regard to the new system of taxation?

Ans.—This was the tone of the inquiry, sent up by an unbeliever in Spiritualism to the invisible world. In giving our views upon the subject before us, we shall be obliged to speak both briefly and plainly concerning a matter which is of vital importance to every citizen of the United States.

In the first place, then, we perceive that our questioner is strongly opposed to the proposed movement the same evil course of life which their mother pursued. My God! I've seen enough of that myself to steer them clear from haunts of wickedness and sinpromote the general good of mankind. He, like many others—whose chief aim in life has been the accumulation of money-has been slumbering while political demagogues have been running away with the wealth of the country. He is not slone in this respect. There are thousands of his fellow-men who have allowed others to take their places at the polls, and fill their seats in the Senate Chamber, simply through a disinclination to dabble in what they call politics. Ignorant and deluded men! They little realize that this distaste, upon their part, for performing what is nothing more nor less than their duty, gives villains the majority at elections, and places the government in the bands of a political clique, who, to subserve the interests of their own particular party, would not besitate to break up the most giorious Republic the world ever knew.

In the second place, the Yankee thinks extremely well of his pocket, and, to speak figuratively, often carries a multiplication table in the place where the heart ought to be. Touch his pocket, and you touch the Yankee's soul. It is the very key, by which you unlock the mysteries of his hitherto dormant nature. and force him to do his duty ... This system of direct taxation is to us, therefore, a thing of good, a something which will rouse men to a sense of duty and action.

When the Yankee's pocket is touched, he wants to know who has touched it. He will reason in this way. " if I give my money to the sup not been taught parience since you left here?] Yes, eral government, I want to know what kind of a government it is, that I am upholding and saving from I have, but not by the people of earth. April 8. impending ruin. If my wealth goes toward the enimpending ruin. If my wealth goes toward the en-richment of the public treasury, I, as an American citizen, ought surely to have a voice at the elections, My father said if I would come here and tell my and a hand in raising up honest men to fill responsi ble places in the Senate and Legislature."

Therefore it is right that government should knock loudly at the Yankee's pocket, for the experience of the past fifty years has proved clearly that in that way only can delinquent members of society be made to do their duty and give their support to the government which has bestowed upon them so

Again, there are thousands, scattered all over the country, who never trouble themselves to go to the polls on election days. The pressing cares of busi-Have n't I told all he asked me to? [All but what ness, or the fear of being termed office-seekers, or disease you died of.] I do n't know how long I was wire-pullers, are not uncommon excuses for many ness, or the fear of being termed office-seekers, or persons absenting themselves from the polls at such times. Let the country sink or swim, it is all the same to them, providing they are not involved in the general ruin. So long as the money flows freely into mother's, Mary. I have two brothers living, Charles their coffers, they do not concern themselves about and Nathan. [How long have you been in spirit-land?] A year last March. Good-bye. April 8. their coffers, they do not concern themselves about perity will always last; they do not ask themselves if the poverty or suffering of some members of so-ciety is not caused by the avarice and selfishness of individuals like themselves? Oh, no, there is no this great change in the welfare of their beloved the selfish and grasping business man turns from his

Now if I were upon earth, and had the required power, I would force this class of persons to do their

Are you, my friend? Are you independent of thing almost obsolete. We would council you, dear

Again we affirm that we believe the proposed syswill dissipate it. Mighty Spirit of Truth, we ask fairs, who are devils incarnate, you will send in the power in behalf of the newly disembodied spirits future honest soils, who will not strive for their own that have so lately entered our home. Oh, give aggrandizement, but for the welfare and prosperity them that divine strength which shall enable them to return to earth, as guardian angels to poor, frail April 10.

#### Joshua Whitman.

able to return, and, from this place, send out a cry from across the river Jordan, which should reach the looked for this time, and I can say now, as before when sickness came we found it very hard. has no sting; for the blessed knowledge of the land only a few weeks, and my mother mourns incessantof the spirit overcometh all fear, and maketh glad the soul of him that possesseth it.

I lived on earth about seventy years and six weeks, I have passed a tolerably pleasant life, and erected for myself a home in the spirit-land that I'm not and she says oft times in the still hours of nightashamed of, for we have homes and places of abode here, as well as upon the earth, although not built and fashioned in the same way as those below.

When first I found myself free-a spirit without a cumbrous body—there seemed to be such a quiet for pervading my spirit that I could hardly recognize myself; and what seemed strange to me was that those very conditions which had brought me sorrow while in the earth-spheres, were now instrumental in promoting my happiness. I knew that my family, my children, deeply mourned my departure from earth, but their very sorrow seemed waves of light upon which I was borns upward, above material darkness. My experience may not be that of other persons, but it has been thus far a pleasant one.

I return to-day to counsel my children and my shall tend to exalt the spirit hereafter. Set aside all outward form, everything which interferes with to all men, not only in material dealings, but in mental and physical, or in those things which pertain to them, and know that the curse is but a child of their will enter the spirit-world like an unfledged bird. ignorance, and will some time turn to an angel of

be, do not doubt. God is good; more good than poor comfort and happiness while on earth, I am more mortality would have him to be. The ignorance of than compensated by the blessings which I have relife fashions a God according to its own ignorance; but wisdom fashions an impartial God-one who is willing to forgive and love his children, even while they err.

I have been desired to give an account of things I have seen, since I became a dweller in the spiritlond; but the scenes force themselves so thickly and ceived at the hands of my employers; but no; if rapidly upon the brain of the subject I use that I they sinned, it was through ignorance, and I will find it impossible to give one clear picture. I can not be their censor. If they have sinned, they must only say that they are beautiful. Oh how true are answer for it at the tribunal of their own souls. the words of the poet: "It hath not entered into the heart of man to conceive of the glories that lie waiting for him beyond the tomb."

They knew me on earth as Joshua Whitman, of them to God. Bucksfield, Maine. I have lived in spirit since 1858. Good day.

#### Charlie Hiland.

Mr. Chairman, what are your requirements? [I have no special ones; you are free to speak, and to send such messages as you may choose to your friends.] I am from New York City. I lost my life in your Bull Run affair, and the folks want to know how I died, and what became of me after death. If you've no objection. I should like to inform them We have none.

My name was Charlie Hiland. I have a wife and a couple of sisters in New York City, and one brother in the Federal army. My wife is very anxious to know how I died: there are some who do n't believe I'm dead. I belonged to the New York Zonaves at the time of my death, and formerly belonged to the New York Roughs. I suppose you've heard of them? [Yes.] My folks know just how things stood when I joined the Zouaves. I was killed as Bull Run. I was buried four days after my death took place, and nine days after I was dug up, and s sort of dissecting process was gone through with the result was my thick skull was carried into Virginia as a trophy of rebel victory over the Federals Now as far as the skull was concerned. I do n't care a whit about it, but the spirit that prompted such an infernal act was a hellish one. What are you, any way, Mr. Chairman? A Christian, or what sort of a being are you? [I go in for right.] That 's my way. I am deucedly uneasy since I got across the river; the amount of it is, I want to settle up things I left behind.

Now I do n't want my wife or my sisters to shed any tears about what happened to me, for if they do, it will only tend to strenghten my feeling of re venge toward those who committed such a fiendish outrage upon my dead body. I'm not one of outrage upon my dead body. I'm not one of your sort, Mr. Chairman, who believe in crying over spilled milk. I do n't care anything about the body they so horribly mutilated, for I'd as live they would have cut it up in ten inch pieces and sent it all over the United States, as for any harm they could do me, but if I had n't promised not to swear, I should be tempted to condemn the spirit that prompted such a brutal act in pretty strong language. [You will remember that there are ladies present, and so govern yourself accordingly.] Yes, sir; I understand about that as well as you do. stand about that as well as you do.

My name was Charlie Hiland: I was sometimes

cross back again? You need none; only wish this diminution. yourself away. Come again if you want to.] I was waiting for an invitation. April 10.

#### Sarah Adelaide Walwich. My mother, my poor mother! To comfort her I

I was nineteen years of age when I died. My name, Sarah Adelaide Walwich. I lived in Chamber Nature: street, New York, and my mother and self supported To Professor Agassiz: ourselves by sewing. I was sick for three months Sir, the marvelous statement in the Atlantic before I died, and my mother found it very hard to Monthly, accredited to you, about a hair snake, and earn enough for the succession. was once in a good business in New York, and was tainments as a Naturalist, although no faith in considered to be worth an ample sum of money to carry his family through life independently, but at his death all was swept away, and we were obliged ing. I must confess that I doubt your being the to abandon our home, and were abandoned by our author of this story. I'll tell you why, I from

friends. Penniless and friendless, we were com-I have looked forward to the time when I might be pelled to seek the means of sustenance by embroidery, plain sewing, and any work of that kind we could get to do. Sometimes, when God blessed us ears of those I love. With much anxiety have I with health, we were able to get along very well, but

I have been in the spirit world but a short time. ly, and feels that there is an impassible gulf between her and those she loves. Her religion fails to comfort her, and there seem to be only shadows about her. Death to her is a terror, a messenger of evil, "Oh God, why hast thou spared me and taken those from me that were dearer than life itself?"

I wish to tell her that we are not far off. Sometimes we are within the very atmosphere of her room, and try to make our presence known to her. I have come here to-day that I may comfort my dear mother, and bind up her broken heart, and to tell her that God in his great goodness has opened an immense highway between the two worlds, upon which all may walk, and by means of which spiritual communication between the celestial spheres and the earth spheres is established.

My dear mother thought I suffered much in dying. It was not so. She thought, too, that I suffered much during my sickness for the comforts of life, but it was not so, for when the things of this world friends to do those things while in the flesh which were denied me, it seemed as if the angels of heaven showered blessings upon me. Tell that dear mother, from me, to mourn no more, and instead of sending the worship of the true and spiritual God. Be honest out her cries to the great Gcd above her, to commune with the God which is within her own being. She must not mourn too much, for if she does, she soon the spirit. If your fellow-creatures curse you, bless parts with her physical body, and then the spirit

All is beautiful in the world in which I live. Now I know no want, no suffering, and for the loss That I am happy, more so than I ever expected to of those things which would have ministered to my ceived in the spirit land. Tell her my father is with her with his blessing, and would counsel her to lay aside her grief and to lift her voice in gratitude and prayer to the Infinite Father.

My disease was consumption. Many might say it was induced by the harsh treatment which I re-God, but rather pity, forgive, and, if need be, lead April 10.

Written for the Banner of Light.

I AM WHAT' I AM.

BY A. P. BOWMAN.

I am what I am, a God and a Man-Monarch of my sphere. I never grow old, or let go of life's hold, But my sovereign will. I most gladly fulfill; And the centre of life.

By this body enclosed, is without bounds imposed. The neighbor I see, but dwelleth in me-

He is life of my life-So nearly allied, so much deified, That when he is maimed, or censured and blamed. It's a thrust at my side ;

And an injury done to all and each one. O that each, every day, as a God may have sway-To be true to himself;

Operating unspent, throughout every extent, One great stupendous whole, including every soul, In his great sphere of life.

Yet from this centre, none can be as he is, one. Richmond, Ioua.

### Hair Snakes' Eggs.

In the February number of the Atlantic, Professor Agassiz, in his exceedingly readable paper on the "Methods of Study in Natural History," gives the following singular account of that strange phenomenon, the horse-hair snake. He savs :

Even these creatures, so low in the scale of life, are china basin filled with water, and proceeded very I don't know how much faith my folks have in gently to disentangle its coils, when I perceived that his coming back, but it seems to me that they will the animal had twisted itself around a bundle of its I do n't know how much faith my folks have in this coming back, but it seems to me that they will be glad to learn at least the particulars of my death. I seem to have come here unnaturally, Mr. Chairman. Now I want to know how you send any message or word to my friends. [We shall print what you say in our paper.] What will it be in? The Police Gazette, or what? [In the Banner of Light.] Oh yes—a religious paper. Well, I suppose it aint for me to set up a rule in such matters, but to abide by those that are already made.

Can I have the privilege of asking my friends to come here and speak with thee, and perhaps they will you want to speak with them, and perhaps they will you want to speak with them, and perhaps they will care of offspring could be the result of any instinct of meet you at some place in New York.] I have said that. Well, what's to pay? [Nothing.] The amount of it is, Mr. Chairman, I aint used to this business. Do you want a description of myself to amount of it is, Mr. Chairman, I aint used to this business. Do you want a description of myself to put in your paper? [If you choose to give it to me.] I was twenty-two years, and about six months over, as nigh as I can count on your time now. I was somewhere about five feet, six inches in height, may be a trifle more than that; straight, rather stout built, of a sandy complexion, and hair rather inclined to curl. Under my left eye was a scar, restout built, of a saudy complexion, and mair rather inclined to curl. Under my left eye was a soar, received in a little muss about two years ago. Upon my left arm was printed in India ink the Goddess I afterwards unwound also the mass of eggs, which. of Liberty. My eyes were rather dark blue, and when coiled up as I first saw it, made a roll of white during this present season I'd be considerably substance about the size of a coffee-bean, and found freckled. At other times of the year, I'd be about that it consisted of a string of eggs, measuring more as fair as any other nigger. [How were you killed?] freekled. At other times of the year, I'd be about as fair as any other nigger. [How were you killed?] I expect I was killed by a shot from one of the rebel guns. I went out so quick it's mighty hard for me to say whether a sword out off my head, or a bullet microscope, I counted on one surface of such a cut from head of the property to saventy five eggs; and estimating the enpleroed my heart. It's an easy way of going, but not so easy after you get here. Well, Mr. Chairman, tire number of eggs according to the number contained I hope you'll take it easy when you come here, and eight millions of eggs in the whole string. The fertility of these lower animals is truly amazing, and is no called Chuck, and perhaps some of my acquaintances may know me by that name. My wife's name was Jane. I called her Jennie. She was my wife only higher we rise in the animal kingdom, the more limiting the more limiting to the carry by the c ted do we find the number of progeny, and the care be-Well, Mr. Chairman, will you give me a pass to stowed upon them by their parents is in proportion to

A subscriber in the West, an old farmer and editor, well known for his agricultural researches and experiments, sends us the following letter, evincing his skepticism in the learned naturalist's statement. come here to-day. The earth seems dark and lonely We cannot decide between the verselty of the two, to her since I left it. Tell her the Father is good, but the statements of both are marvelous, and bring and that he commissions us to return and bless home stronger than ever the conviction that the wisest men are simpletons before the vast aroans of

\* 36 D

early life, (I am sixty years old) I have seen hair snakes in watering troughs and stagnant waters. Both myself and others have seen them in motion, part snakes and part (because out of the water,) yet unaltered horse hair.

will wind up by stating most solemnly, that I have named below are requested to give notice of any change of seen the carcass of a horse lying in stagnant warm water, and the hairs of the tail, yet fast in the dock, all and each acting the hair snake. Until then I had seen and wondered, and believed and doubted, but this ended all my doubts. Twelve feet of eggs, eight millions in number! The hairs become enlarged, fleshy, muscular, nervous, have motion and irritability, but no eggs. Confess, dear sir, that you are not the author, or that you were testing the gullibility of your readers.

Most respectfully yours,
SAM'L UNDERHILL, M. D. Mt. Palatine, Putnam Co., Ill., Feb. 27, 1862.

#### In the West.

DEAR EDITOR-I desire to present to your readers some interesting facts that fell in my way during a recent itineracy in Pennsylvania and Ohio. The marvels of Spiritualism excite less wonder and more interest, as we advance from fanaticism to philosophy and utility. The healing power is no longer sought as a test of immortality, but as a means of relief. And it is truly wonderful how the populace are learning to look to the wisdom of angels for relief, even while they overtly ignore the source.

F. L. Wadsworth will lecture in Providence, is. 1., lour gundays of May: at Taunton, Mass, first two Sundays of June; at Marbichead last three Sundays of June; in New look to the wisdom of angels for relief, even while they overtly ignore the source.

At Linesville, Pa., en route for Cleveland, I met with a strong progressive element, and noble hearts and true gathered together to hear the "glad tidings," among whom was Dr. J. T. Aikin, the medical clairvoyant and healing medium. He has done a great work not only in healing the sick, but in forcing conviction upon dissenting minds. He has a large practice, and meets with marked success, as increasing the months of May, June and July; in Sutton, N. H., Aug. 24, 31, and Sept. 7 and 14; in New Bodford, Mass., Sept. 21 and last clearly signify. And, what is more peculiar, be is employed by Church people and area the following property of the second statements of the second secon he is employed by Church people, and even the clergy. And, stranger still, they acknowledge the benefit, and accredit it to spirits. Bro. Aikin has braved the contempt of community till he has won many of his enemies, and achieved a lasting triumph for the good cause he so manfully and practically advocates.

Titusville, the root is just sprouted, and there is much promise of a rich harvest of truth there when the laborers shall put in the sickle. Lecturers will find a good field open there, though our new Gospel is a stranger in their midst. Young as they are in the school of Spiritualism, they command the use of the church, though not without some wry faces.

In Cleveland 1 found many progressive minds, and very choice sentiments seemed to breathe upon the air, giving to inspiration exalted emotions. But there is a manifest tardiness in securing outward influence through lecturers, &c., which seems to consist solely in the want of a leading mind, willing to assume re sponsibilities. If meekness be a virtue, the Spiritualists of Cleveland deserve a crown. But the world must learn that silence is no proof of weakness, and manifest enthusiasm no surety of strength. The deepest waters often run still, while shallow streams make much noise. Cleveland has more spiritual strength to-day than ever before, though its expression may be hushed for a time.

At Chagrin Falls I found the latent powers very easily awakened, and full of saving principles. Since the war raged, they have been less active in a public capacity, but the interest in meetings seems not to have abated, judging from the attendance and earnestness manifested. Here I met Dr. Harlow, of whose wonderful facilities for treating the sick at home or abroad, we have heard so much. It is indeed gratifying to witness the intelligence manifested through his Spiritoscope, and then to realize that the knowledge of a life-time on earth, intensified by years of improve ment in spirit-life, with the aid of unfolded vision, is applied to the relief of suffering humanity, is most exalting to the hopes of despairing sufferers.

Dr. Harlow, with his spirit council, prescribes for every manner of disease, by letter, on receiving the sum of one dollar, with name, age, sex and prom. inent symptoms. In this way many find relief, who have sought elsewhere in vain. But still greater advantage is gained by being present, and getting a silent interior examination, by the spirit-doctor, and prescription accordingly. He (the spirit) often points out ailments of a very peculiar nature, that have never been mentioned to any one, and that manifest no symptoms upon the surface. He does not profess to cure all cases, for all are not curable, but he will tell very nearly-if the patient be present-how much he

can do for him. The effect of this mode of instruction and relief has carried sure conviction to many minds, and sweet relief to many suffering bodies. From what I saw as well as from the testimony of those who have had relief in this way, I can speak with confidence in favor of this method of treating the sick, and recommend Dr. Harlow with his spirit-council to the attention of the afflicted everywhere. And I joyously await the hour when communion shall be so complete in every corner of the earth, that angel-wisdom will blend in the councils of the nation, and every department of

science be quickened and purified by the hallowed breath of the spheres. New Albion, April 10, 1862.

TEACH IDEAS .- It has been a very common fault of the teaching in our schools, that it has been too for mal-too much confined to the language of the textbooks. Teachers have asked the questions from the books, and pupils have repeated the answers as con tained in the book. This may be well to a certain extent, and yet such a course alone constitutes but a small part of a true recitation.

LYMAN C. HOWE.

Words without ideas are but little worth—but little worth only as the clear exponents of ideas. A pupil may be able to repeat the words of a grammar from beginning to end, and yet have no clear and well defined ideas of structure or analysis of language. If he has learned mechanically, no thoughts have been awakened, no valuable impressions have been made. With a view to testing the understanding of your pupils, and awakening thoughts, ask many incidental questions, such as are not contained in the text-book ut such as are pertinent to the subject under consid eration. It is not unfrequently the case that a pupil may perform certain operations with the text-book a given model under his eye, and yet not clearly com-prehend the principles involved.

In all your teaching, consider that your true duty is to awaken thought, to encourage investigation, to lead your pupils to examine, to think for themselves.

FLOWERS ARE NOT TRIFLES.—Flowers bloom in beauty, not only in the gardens of the wealthy, but in the field, on the side of the highway and on the mountain slopes. the field, on the side of the highway and on the mountain slopes. They are almost everywhere, and yet they are not trifles. God has made them beautiful. There are no unfinished flowers; no pencil could make them more perfect. In the green-house, in the garden, by the wayside, and in the guilles, they are charming. Their life is short but beautiful. The guilty do not love these sweet emblems of innocence, and thieves do not want them in their button holes. In the early spring, summer heat and autumn frost, they greet us. The child runs to the meadow and woods to gather the child runs to the meadow and woods to gather them, and the young girl braids them in her hair. The old touch them tenderly, knowing that such sweetness and beauty will not last.

Among the excuses effered for exemptions in the drafting in Georgia, some are extremely ludicrous. In Smyth county, one man, in enrolling himself, wrote opposite his name, "one leg too short." The next man that came in, noticing the excuse, and deeming it pretty good, thought he would make his better, and wrote opposite his name—" both legs too short!"

A gentleman having been asked, on his return from a party, if he had seen anything of Miss A...., replied that he had seen a good deal of her." The lady was in the habit of wearing low necked dresses. Adbertisements.

LECTURERS AND MEDIUMS. Parties noticed under this head are at liberty to receive subscriptions to the BARNER, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf. Lecturers are But without dwelling on the subject at length, I informed that we make no charge for their notices. Those their arrangements, in order that our list may be kept as correct as possible.

> WARREN CHASE speaks in Battle Creek, Mich., four Sun-WARREN CHASE speaks in Battle Creek, Mich., four Sundays in May; in Sturgia, Mich., May 80 and 81 and June 1; will pass through Ohio on Lake Shore Road in June; spend most of July in the vicinity of of Syracuse or Oswoge, N. Y.; August and Sept. in Vermont; in Lowell, four Sundays in October; in Quincy, first four Sundays in Nov.; in Taunton, four Sundays in Dec. Friends ia Ohio and New York wishing lectures must apply soon. He will receive subscriptions for the Banner of Light.

> Dr. JAMES COOPER will speak at Morristown and Windsor, DR. JAMES COOPER Will speak at Morristown and windsor, Randolph County, Indiana, on the evenings of the 6th, 7th, 8th and 9th of May; at Chesterfield. Madison County, on Saturday and Sunday, May 10th and 11th; in Auderson and neighborhood, from the 12th to 18th inclusive; in Mochanicaburg, Henry Co., 19th, 20th and 21st; in Cadiz, 22d and 25d; in Greensboro, Saturday and Sunday, 24th and 25th. The Doctor will take subscriptions for the Banner of Light, and have our Books and Publications for sale.

Mas. M. M. Woon (formerly Mrs. Mucumber.) will lecture in Stafford, Conn., July 6 and 13; Somersville Conn., July 20 and 37; Putnam, Conn., during August; Portland. Me., during September. Mrs. M. will make no engagements for the disengaged Sundays of April, May and June. Address, West Killingly, Conn.

F. L. Wadsworth will lecture in Providence, R. I., four

MISS LIZZIE DOTEN Will lecture in Springfield during May; in New Bedford, June 1 and 8; in Randolph, July 6; in Foxboro', July 18; in Portland, Me., August 24 and 31; in Lowell, Sept. 21 and 28. Address, care of Banner of Light. CHARLES A. HATDER will speak in Ellsworth, Me., May 18 and 25 and June 1; in Rockland and Thomasion, the four last Sundays in June, and in the vicinity during July and August. Address as above, or Livermore Falls, Me.

ISAAO P. GREENLEAF will speak in Upper Stillwater, May 11; Old Town, May 18; Bradley, May 25; Belfast, June 1. Will answer calls to lecture in the vicinity during the sum-

MOT.

N. FRANK WHITE can be addressed until May 25th at Seymour, Conn. Will speak the five Sundays of June in Putnam, Conn.; Lowell, Mass., July 6 and 18; Quincy, the last of July and through August; New Bedford, Sept. 7 and 14. cates.

At Blooming Valley, Pa., some twenty-two miles from Linesville, and about the same distance from wherevor may be called. Address, Port Huron, Mich. MRS. A. P. THOMPSON'S engagements at North Haverbill, and Bath, N. H., and Dauville, Vt., having closed for the present, she is at liberty to make engagements to lecture elsewhere. Address, North Haverbill, N. H.

MISS EMMA HARDINGS will lecture in Boston, during May; in Quincy and Taunton, during June. Address, car of Bela Marsh, 14 Bromfield street, Boston, Mass.

MES. H. F. M. BROWN will lecture in Milwaukie, Wis., the first four Sundays in June. Those wishing her services in that vicinity should address her soon at Waukegan, Ith.

W. K. Riplex will lecture in Minot, May 11; Norway, May 18; Bangor, May 25; Old Town, June 1; Lincoln, June 8 and 15; Bangor, June 22. Address, as above or Bangor, Me. Mrs. Augusta A. Currier will speak in Philadelphia, four Sundays of May; in Chicopee, Mass., the two first Sundays in June. Address box 815, Lowell, Mass.

Mr. and Mrs. H. M. Miller may be addressed at Afton N. Y., for the present, or Conneaut, Ohio, care of Ass Hickox, permanently. They will also attend funerals. Mas. C. M. Srows will spend the Summer and Autumn in Iowa and Minnesota. Address, till further notice, Indepen-dence, Iowa, care of "Rising Tide."

MRS. M. S. TOWNSEND will speak in West Randolph, Mass. May 11'; Providence R. I., during June.

MRS. FARMER BURBANK FELTON will lecture in Low-ell, May 18 Address 25 Kneeland street Boston.

MRS. M. B. KENNEY will speak in Charlestown, May 11. ddress, Lawrence, Mass. WM. F. WRITMAN, trance speaker, and healing medium

WM. F. WHITMAN, trance speaker, and nealing deciding.
Athol Depot, Mass.
DM. H. F. GARDMER, Pavilion, 55 Trement street, Boston.
DR. O. H. WELLINGTON, No. 194 W. Springfield st., Boston.
MRS. FRANCES T. YOUNG, trance speaker, 56 Myrtle street.
DR. L. U. BRUGE. Address care of Banner of Light, Boston.
MISS LIZZIE M. A. CARLEY, CATE Dr. A. B. Child, Boston.
L. JUDD PARDES, Boston, Care of Bela Marsh.
REV. SILAS TREELL, 40 South street, Boston.
LEWIS B. MONROE, 14 Bromfield St., Boston.
CHARLES H. CROWELL, Boston, Mass.

LEWIS B. MONROS, L. Bromneid BL., Boston.
CHARLER H. CROWELL, Boston, Mass.
BEHJ. DANFORTH, Boston, Mass.
DR.C. C. YORK, Boston, Mass.
MISS ANNA RYDER, Boston, Mass., care Banner of Light.
MRS. MARY A. RICKER, Cholses, Mass.
J. H. GURRIER, Cambridgeport, Mass.
MES. BARAH A. BYENES, 33 Winter St., E. Cambridge, Mass.
W. E. RICE, ROXDURY, Mass.
CHAS. T. IRISH TAUNTON, Mass., care of Staples & Phillips.
E. R. YOUNG, box 85, Quincy, Mass.
MRS. JENNIE S. RUDD, TAUNTON, MASS.
REV. STEPHEN FELLOWS, Fall River, Mass.
A. C. ROSINSON, Fall River, Mass.
N. S. GRENLEAF, LOWell, Mass.
MRS. ANDY H. LOWE, ESSEX, MASS.
MRS. BERTHA B. GHASE, West HARWich, Mass.
MRS. M. E. B. SAWYER, Baldwinville, Mass.
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In the bright spring bours, Her bridal song ringing from fresh leaved trees, And melody floating on perfumed breeze.

in summer a seat in a shady nook. Close by the side of a purling nook. Where the violet grows. And the pale swamp rose. Fainting, sick, 'neath the sun's scorching beam, Dips her pale petals in the cooling stream. Oh! give me a home in the country wide. In the golden days of a farmer's pride, When his barns are filled From the fields he 's tilled. And he feels that his yearly task is done.

If you wait for others to advance your interests in this world, you will have to wait so long that your interest will not be worth advancing.

And, smiling at winter, he beckons him on.

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Who can but weep for the heroes that perish. Who can but sigh o'er the grave where they fall? They have but left us their memory to cherish, Giving their country their lives and their all.

High in the heavens where they have ascended. Glory shall rest on their brows as of yore, Garlands of roses with amaranths blended, Leaves of the laurel their crown evermore.

There rennited, they no more shall sever Ties that have bound them together so long : There they shall dwell with the blessed forever. There they shall join in the scraphim's song. [J. G. Forman.

It is a mockery to wear a fair outside show to meet the claims of a social ritual, whilst the inner harmony of the affections is wanting.

#### TO-DAY'S DEMAND.

God give us MEN. A time like this demands Strong minds, great hearts, true faith, and ready hands Men whom the last of office does not kill; Men whom the spoils of office cannot buy : Men who possess opinion and a will; Men who have honor-men who will not lie; Men who can stand before a demagogue. And damn his treacherous flatteries without winking Tall men, sun-crowned, who live above the fog In public duty, and in private thinking. For while the rabble, with their thumb-screw creeds, Mingle in selfish strife, lo! freedom weeps, Wrong rules the land, and waiting justice sleeps.

All of us who are worth anything, spend our manhood in learning the follies or explating the mistakes of our youth.

### THE DELL.

But the dell. Bathed by the mist, is fresh and delicate As vernal cornfield, or the unripe flax, When, through its half-transparent stalks, at eve. The level sunshine glimmers with green light. Oh! 'tis a quiet spirit-healing nook !- [ Coloridge.

Children always turn toward the light. O, that grown up people in this world become like little chil-

# Scientific Department.

The Aquarium.

No development of modern times has done so much to popularize Natural History, and introduce the study of Nature, and make the masses love research into the mysteries of organic life, as the Aquarium.

The Aquarium is not only useful, but highly ornamental, and wherever found is always the most attractive object. Happily, it is within the reach of all, and we write this article to tell the boys and girls in country and city how they can enjoy the pleasure it affords. You can purchase a fine one, for from five to ten dollars, in the city; but if you live in the country, you will find it difficult to obtain one, but with any degree of ingenuity can make one yourself.

The Aquarium in lits simplest form is a vat. filled with water, in which acquatic beings can be kept. For the pleasure of seeing the fishes, etc., this vat should be chiefly formed of glass. You can make a cheap one as follows: Procure your panes of window glass, the larger the better, (sixteen by twenty is a very convenient size.) These are to be used for the four sides of the vat. The bottom should be made of pine plank, heavily cleated on the under side. A strong post should be framed into this bottom at each corner. having grooves cut in it into which to slide the glass sides. There should also be a deep groove cut into the bottom to admit the glass. A strip must now be fastened around the vat on the top of the posts, to protect and strengthen the whole. It must now be cemented. to make it water-tight. For this, use Spanish brown and plaster paris, in equal parts, mixed to the consistency of thick paint, with drying oil. Apply this with a brush to all the joints and wood-work, giving the bottom a thick coat. Repeat this three or four times. as fast as the previous is thoroughly dry, and the aquarium is complete.

Place it in a cool place, in the shade of a tree or arbor, for which it is a beautiful ornament. Plant one or more water plants, which you can find in any stagnant stream, in small flower pots, carefully using the soil in which you find them to fill the pots. Place these in the bottom. Now gravel over the floor, and build up a rocky bank out of such fragments of rock as you can obtain or think ornamental-anything looks well when covered with water, with which you can now fill your aquarium. You can procure some fresh water snalls from the brook, and one or more small fishes. If you desire to study the transformation of a tadpole into a frog, all that is necessary is to transfer one to your aquarium. Day by day you will ob serve the slowly occurring changes. The water newt is an interesting subject; and the protess, though rare, is still more curious; these are found in stagnant ditches, and resemble large tadpoles so closely that you will mistake them when seen in the water.

The theory of the aquarium thus constructed is that the plants purify the water just as fast as the fishes render it impure, so that the water remains unchanged. This is precisely what we find obtaining in nature. Animal life renders the atmosphere and the water impure, while plants purify them. I have no ticed small ponds left by a brook during the summer. but a few feet over, containing fishes and plants, remaining perfectly pure for months. You cannot expect, however, to produce this perfect equilibrium between the plants and animals you introduce. Nature herself falls very often in this, as you will see in any body of stagnant water, and usually the animal kingdom are the sufferers. But you can observe the effects as they occur, and remedy them in a measure. If a green soum forms, (this soum is a plant, and grows | journed to afternoon,

rapidly.) add more anails, for it is their food. If the

fishes come to the surface, you must change the water. In the Aquarial Gardens a current of air is forced through the water, which, by being absorbed, supplies the place of that extracted by the fishes. If you can avail yourself of a spring, letting a small stream constantly flows into the bottom of your aquarium, it is very desirable. This can rarely be rendered available; and you will find that by adding a bucket of soft water. now and then, you will preserve the harmony of your adopted.

President Hill then offered the following:

A very fine Aquarium for the parlor, invented and manufactured by H. Shlarbaum, of New York, can be had at a trifling cost. They are formed of a flattened sphere of blown glass, set in a gilded frame like and the sphere of blown glass, set in a gilded frame like and the sphere of blown glass, set in a gilded frame like and the sphere of blown glass, set in a gilded frame like and the sphere of blown glass. sphere of blown glass, set in a gilded frame like a pic-The glass is perfectly crystalline, and when filled with water, with rock work, to which should be only corn. The principles of Slavery were incorporated in the Constitution, and were the cause of the discord. ture, and can be hung like the latter against the wall. water, with rock-work, to which shell-fish and aquatic plants are attached, above which float minute and graceful fishes, it forms one of the most charming and brilliant pictures. No home should be without one. even if the only object were to inspire the little ones with the love of Nature. Nothing interests them more than the Aquarium. It transports them to the fabulous realm, the floor of the deep, and introduces them to its strange beings.

We shall write again on this subject, describing the objects of most interest for the Aquarium, and many interesting anecdotes connected with this method of studying animated nature.

#### THE QUARTERLY MEETING OF FRIENDS OF PROGRESS

Held April 11, 12 and 13, in Seth Hinshaw's Free Hall, Greensboro', Henry Co., Ind.

FIRST SESSION, FRIDAY, 2 P. M. Dr. J. H. Hill, of Knightstown, was chosen President, and J. K. Bailey, of Greensboro', Secretary.
Committee of Arrangements for proceedings, Dr. J.
H. Hill, Seth Hinshaw, Mrs. A. Cook, of Richmond.

and F. L. Wadsworth. Mr. Wadsworth, in behalf of the Committee, reported ... that it was thought best to hold another session to-night, and three sessions a day on Saturday and Sunday. The sessions to commence at 10 A. M., 2 P. M., and 7 o'clock evenings. That the morning sessions be held as conferences; the afternoon and evening meetings to commence with regular lectures; after which, those meetings shall be continued to adjournment as conferences." The report being adopted, the President made a few introductory remarks, and called upon the friends to aid in making the meetings useful and interesting.

Alfred Carder, of Harveysburg, spoke of the lost

Alfred Carder, of Harveysburg, spoke of the lost sheep, and our mission to the lowly.

F. L. Wadsworth referred to the good time had at the last yearly meeting of the society of the "Friends of Progress." held at Dublin, and the great events that had transpired in our country since that time, and the necessity of deeper cultivation to lay the foundation of reconstruction of government.

Mrs. Coonley recited the beautiful poem, "Upward and Onward."

Mrs. Bailey sung some pretty things under tranec. She claims to be influenced by Robert Burns, and others, and I saw much to confirm the truth of the claim. K. Coonley related some incidents of travel, par ticularly of visits to the hospitals along the Ohio river, in which are our sick and wounded soldiers.

It was announced that F. L. Wadsworth would give the evening lecture. Adjourned.

The President called the meeting to order, and announced that the meeting would be opened with a song, and Melodeon accompaniment, by Professor N. P. Jenner and lady, of Philadelphia. The song was entitled "The Billow." Mrs. Jenner is a blind lady. She was educated at the institution for the blind at Staunton, Virginia.

F. L. Wadsworth read a selection from T. L. Harris's "Lyric of the Golden Age."

Mrs. Jenner again sang, "I love to be free."

Mr. Wadsworth, on the importance of practical efforts at the present time in resulding thought for a

ate the thought that God would avenge; thought that happiness here and hereafter depended upon the equalization of all the faculties of mind, and a just appreciation of all the functions of the b dy. That Spiritunlism tended to concentrate all truins and moralism tended to concentrate all truins and moralism tended to concentrate all truins and the future in order.

Miss Thomas referred to Jesus preaching to spirits in Miss Thomas referred to Jesus preaching to spirits in the influence of tle over one hour.

A. Carder spoke briefly of the influence of church teachings on the youthful mind.

Mrs. Jenner sang another beautiful song. Mrs. Mary Thomas, of Cincinnati, Ohio, reviewed the remarks of Carder and Wadsworth; thought the remarks were rather condemnatory; thought the Christian teachers advocated too much vengeance and con-demnation as the will and design of God.

The President gave notice that L. K. Coonley would give the regular lecture on to-morrow (Saturday) after-

noon, and Miss Mary Thomas in the evening.

Mrs. Jenner gave another song, "original," " When
young and thoughtless." Adjourned to 10 A. M.

SATURDAY MOBNING SESSION. Opened with music and song, "The morning light is breaking." Melodeon, Mr. Jenner; guitar, Mrs. L. K. Coonley offered the following;

SUNDAY SCHOOL EDUCATION. Whereas, It is apparent that much of the education bestowed upon the general youthful mind is not consistant with the progress of the age, particularly with reference to the religious teachings, as practised in the Sabbath Schools, and as it is very important that true worship should be in harmony with reason and sci-

ence; therefore,

Resolved, That reformers should recognize the no cessity of, and call for the publication of text-books. whereby a revolution shall be effected in the matter of education, and with especial regard to Sabbath

Resolved, That Spiritualists, as reformers, should act upon the necessity of instituting Sabbath School soci-cties, wherein philosophical and scientific religious knowledge shall be imparted, so as to yield recreation

of body and elevation of mind.

Mr. Wadsworth, gave a brief history of the Sabbath
School at Battle Creek, where he had labored the last winter.
Miss Thomas gave experience in Cincinnati, Ohio

and Richmond, Ind.
President Hill referred to Ignorance as being the great stumbling block in the way of progress, and the want of education in the right direction.

Mr. Carder did not want the Bible cast aside, but and natural.

We have the "Scriptures searched" in the right and natural.

Resolved. That the time has come to incorporate and natural. to introduce Catholicism through the schools. Referred to the history of the "Old Brewery" at Five Points, N. Y. Thought if Jesus was to visit earth. he would call first at such places instead of going to

the churches. Coonley recited a piece entitled "There are no Sects in Heaven.

Mrs. Steel, of Richmond, gave a Vision concerning the hall in which we were meeting. The house became transparent, so that the angels dropped golden gems of thoughts through to the minds of those present, who carried them out in the world, so that from them gave beauties for spirit life. them grew beauties for spirit-life. Mrs. Clift, of Newcastle, wanted the Bible in our schools; but she wanted it put to the same scrutiny

and criticism as any other book.

Mr. J. H. Hudson wanted something beside philos ophy and science—wanted Spiritual teaching.

Mr. Wadsworth said they did not use the Bible in
the Sunday school at Battle Creek. He had no objection to the Bible as a book; but thought we could find

truths in a cleaner form. Thought Christianity had been more Paganized, than Paganism had been Christianized, by the use of the Bible Miss Thomas. - Let the dirt be seen with the cleaner J. H. M'Guffin, of Knightstown, said all had felt

the necessity of a change in our systems of education.

He could not have his children taught properly, be cause there was no opportunity. Even the school houses in his neighborhood were completely under sectarian rule, and he had to take their teachings of none

Song by Mrs. Jenner; guitar accompaniment. Ad-

The seasion was opened with a song Mr. Warren Harris, of Dublin, Ind., in company with Mrs. Jenner, on the guitar. Mr. Harris is a teacher of music, and

as a singer in company with the melodeon, has but few equals. Those familiar with James G. Clark, can recognize the style of Mr. Harris.

Lecture hour being announced, Mr. L. K. Coonley, the speaker, appointed for the occasion, remarked that he believed the session could be most profitably spent in general conference. The suggestion was spent in general conference. The suggestion was

upon which the atruggle is based.
Mr. F. L. Wadsworth ignored compromise of any Slavery and Freedom could not exist together.

W. Harris sung a song-"Hail, Freedom." Mr. W. Harris sung a song—"Han, Freedom. Mrs. Coonley gave a stirring poem—"The Voice of the Times."

Mr. J. Huddleston, of Dudlin, though we must come to the conclusion that Sinvery, in all forms, must be abolished. (Mr. H. is something near eighty years of age, and is the remarkable medium, at whose touch, cancers and other foul diseases disappear.)

Mr. Coonley read the President's Proclamation, calling for thanks to God the next day of worship, for helping our armies, and made some comments on the state of society and state laws. He referred to the laws of some of the Western "Free States," where the colored race have no privileges of our boasted Free-

dom—have no just citizenship.
Mr. A. Carder referred to the saying, that a foun-By their fruits ye shall know them. The advocates of man's original fall, said man died spiritually. He did not know how a living body would get along with dead spirit l

Mr. M. R. Hull, of Dublin, said, if whatever is, is right, when shall we stop the rebellion? Ironically said the Government could confiscate land, money. goods, &c.. but you must not touch the wood that made a class exceptionable. (Mr. Hull is a very hap-py speaker, and proposes to take a lecturing tour still

Miss Thomas thought the nominally free blacks What shall be done with the blacks when freed? Have you a place for them? Where?

J. H. Hudson, of Terre Haute, spoke in very high

terms of blacks that live in Vigo county. The white ministers sometimes made their homes with these highy respectable negroes. Thought, in case of emancipation, the negroes would go South.

The matter was further discuss

The matter was further discussed by Messra. Hull, Wadsworth, Hill and Miss Thomas. Mr. Harris sung, with great effect, a piece from the 'Psalms of Life,' entitled "Evermore." Adjourned

to evening,

SATURDAY EVENING SESS ON.

The meeting was commenced with a song by W. Har-is—"The Lord is on our side." ris—"The Lord is on our side."

Miss Mary Thomas, the appointed lecturess for the ovening, then gave a most interesting discourse, occupying about one hour and a half. Her theme seemed to be to illustrate "What is Truth?" Take all the old forms and ceremonies of the past, and what the mind can digest and appropriate is Truth. Whatever is of no more use, in the present and future, is Error. When old, useless ideas, or food not digestible, is forced into the organism, then mental or physical "night mare" ensues. In the man spirit germ is all "night mare" ensues. In the man spirit germ is all that can ever be unfolded in the future. She alluded to the effects of religious training, and the moulding sectarian dogmas into the political government. The laws of England still demand that the Jew shall wear yellow, so that others may know their class! The church creeds of the past have brought out many of the truths of to-day; although the Church has crinolined

worny truth.

W. Harris gave an inspiring song.

A. Carder read a poem entitled "Where is God?"

By request, Mr. Harris repeated "Evermore." A

SUNDAY MORNING SESSION.

Meeting opened with music and singing by Mr. and Mrs. Jenner.
Invocation through L. K. Coonley.

M. R. Hull spoke of the want of sympathy for the un-fortunate in the churches and the need of love for the forts at the present time in moulding thought for a fallen. He who has not experienced suffering, cannot bigher future, spoke of the lessons of the past through all time; the origin of Christ's teachings; the demons of to-day become the saints of to-morrow. He compared the Christian idea of the vicarious atonedemous of to day become the saints of to-morrow. He demous of to-day become the saints of to-morrow. He repudiated the Christian idea of the vicarious atonement; thought the Christian teachings on that point the christian teachings on that point the christian teachings on that point the christian teachings on the point the christian teachings on the point the christian teachings of the vicarious atonet the christian teachings on the point the christian teachings on the point the christian teachings of the vicarious atonet the christian teachings of the vicarious atonet the christian teachings of the vicarious atonet the christian idea of the vicarious atonet the christian teachings on that point the christian teachings of the vicarious atonet the christian idea of the vicarious atonet the christian teachings on the point the christian teachings of the vicarious atonet the christian teaching the christian teaching

L. K. Coonley spoke of experiences in spirit life.

J. H. M'Guffin would like to know if we could really aid those who claim to be low in spirit life?

will be the better for it. The lecture continued a lit prison. Reference had been made to the influence of evil spirits on mediums. Mr. Huddleston thought mediums might get so pure

that evil spirits could not affect them, and thought he Secretary Bailey offered the following:

Whereas, Truth, in its fullest sense, being the grand
principle at which true spiritual reformers are striving

to arrive, therefore

Resolved, That it is the duty of all to seek every means in their power whereby they may be elevated to a higher plane of development. That by so doing, we must necessarily combaterror in every form; as the best means of annihilating the great curse of hu-

manity, we should strike at the root of all error. Resolved. That African slavery is not the greatest error with which we have to deal, but only one of the many branches of the great upas tree.

Resolved. That the love of money, of worldly power. and of high social station as viewed through the dark ened glass of false education, are the real monsters with which we must wage unceasing war; and we must teach according to the highest light unfolded within us. F. L. Wadsworth remarked that so long as evil men existed in the form, evil manifestations would come

from spirits. You cannot hang a hat without a peg on which to hang it. A song by Miss Bailey. Adjourned.

SUNDAY AFTERNOON SESSION. Song by W. Harris. "Down by the River."
F. L. Wadsworth, the one appointed to give the regu

lar lecture at this time, read from the Lyric of the Golden Age. The subject of the lecture was Man as illustrated by Physiology and Phrenology. I could not do justice to this lecture were I to attempt to give a synopsis from my notes. It was evidently regarded as the lecture of the sessions, occupying nearly an hour and a half.

At the close Mrs. Coonley gave a poem entitled "Rogrophode (the ")"

Song by W. Harris, and another through Mrs. Balley by Burns. Adjourned.

SUNDAY EVENING SESSION. By request, President Hill read the following: Resolved. That the present rebellion in our land is pased upon inherent radical causes connected with the growth and development of the races, and is legitimate

more fully the principles of equal justice in the form of our National Government. Resolved. That the real cause of slavery is based in

the allowance, by law, of exclusive privileges granted to land and office holding monopolies; money and mind being allowed to tyrannize over ignorance and necessity, while the duty of Government should be, if anything, to protect the weak against the strong.

Resolved, That the most potent lever of reform would be found in the extension of universal freedom to all be found in the extension of universal freedom to all

classes, with the means to maintain that freedom in the right of a homestead. Resolved. That the tyranny of majorities may be as radically wrong as that of minorities, and is practi-cally the same; being the old Mosaic system of law, instead of doing as ye would be done by

Song by Mr. Harris.
Poem by Mrs. Coonley. "Frémont's Battle Hymn. L. K. Coonley, the appointed lecturer for the evening, entranced, gave as the subject, "The War and its consequences," taking the resolutions of the Presidint as the basis of the lecture. The delivery occupied a full hour and a half, and is said to have been listened to with strict attention.

Poem by Mrs. Coonley. "The Angel Child."

L. K. Coonley, in behalf of the visitors from a distance, gave thanks for the kind entertainment by the chizens of Greensboro". General congratulations were exchanged.

Messrs. Wadsworth, Hull and Hudson, and Miss Thomas, complimented the sentiments of universal harmony throughout the sessions. The meeting then adjourned, to hold the next quarterly gathering of the "Friends of Progress" in Dublin, Wayne Co., Ind., on the third Friday, Saturday and Sunday of June

Detroit and Milwaukee Railroad ferried me over the Big Sea Water," to this point on the Michigan shore innocence upon their earthly way. at the mouth of Grand River, where I am engaged to We shall not soon forget thy words or guiless prattling lecture this evening in the Court House of Ottawa county. The neat village is built by, as well as of lumber, but the surrounding pine lands are nearly shorn of their valuable fleece, and the mills are much slackened. and several suspended and discount no more. The soil is composed of sand, sawdust, and pulverized gypsum. There are no farms or lands fit for farms very near the place: but most of the dwellings are neat and tasty. and some gardens show signs of fruit and flowers, and on the flats above the village, some emigrants are rooting up the old hemlock stumps, and drawing out the lower life of trees and reptiles, and shoving in a higher life of cattle-horned and unhorned-and they Though quiet now thy little feet, and hushed thy cheerwill make the soil bring potatoes and cabbages.

Some of the old settlers have just discovered that this is a fruit region for all fruit trees that can grow in such soil, for the very plain reasons that the northwest winds in winter from the open water moderate the temperature so as to prevent the trees-even peach trees -from freezing to death, and no winds except those from the direction of the water are cold enough to kill them; and in spring, these cold winds prevail so late as to prevent the blossoms and buds expanding in time to be caught by the frost, and hence they bear just so late as to take the last end of the market of peaches. The sand hills here are a curiosity, and look like the Vermont snow-drifts of the past winter, of which I heard of one that was tunnelled for a road, and one

other cut down thirty feet for the same purpose; but we could not tunnel these drifts. Churches are plenty here, because lumber is cheap

and people are not lazy; but it is not because they are

religious or very devotional-for they are not. I have an old acquaintance here, in the Rev. Mr. Anderson, who occupies a sort of half-way house between old hunker Orthodoxy and Spiritualism. He has made a breach in the Presbyterian society and drawn out a congregational society, and they have built very liberal discourses, which bring them forward as far as his organization will allow him to go, and there he tries to hold them; but when thus started, it is not so easy to stop them, and if he succeeds for a time, when his rope breaks, or he lets go, they will mostly come to our views and receive more truth and light than he was prepared to give or receive.

There is one family of Spiritualists, and the lady (Mrs. Barnes) is quite a medium, and Bro. Anderson has tried in vain to induce them to stop over at his A sympathizing friend subjoins the following excelhalf-way house, but there is more prospect of their lent and appropriate lines.

P. D. M. drawing his society over to the brighter region of Spiritualism. They sometimes stop our speakers here when traveling this route, and get a lecture or two. For a time Bro. Anderson thought, with the aid of reinforcements, he could contend successfully and openly with Spiritualists and mediums, as he had with the more conservative preachers, but after being served in several engagements worse than he served his hunker brethren, he has given up the contest, concluded to let it rust out, or dry up and blow away. Poor man ! his Congregationalism will pass away, and be recorded only in history, and he be remembered only by a tombstone record, or some descendants who will be ashamed to own they descended from a preacher of such a gospel, long before our philosophy takes its turn to the shady side. But I record him as doing all he can, and even more than I could expect from such an organization.

But the lower preachers of lower creeds here are to be pitied; they will have harder hills to climb than the sand hills. One of them said it was good enough for Bro. A. to get used up by a medium in a discussion, (Miss Gipson,) for he ought to have known better than to contend with a crazy woman; but Bro. A. could always use him up, and he liked to see him beat. What a pity he could not get crazy, so he could beat Bro. A. in argument! How great are the "mysteries of godliness.' WARREN CHASE.

April 23, 1862.

Anderson, the Spirit Artist.

FRIENDS AND READERS OF THE BANNER-In further testimony of the good achieved and the consolation given by "the loved and the departed." through the mediumship of our worthy brother, W. P. Anderson, the Spirit Artist, I place before you the copy of a letter and certificate:

"PHILADELPHIA, MARCH 10, 1862. MR. ANDERSON: Dear Sir-I avail myself of the present opportunity by way of recommendation to you or your benefit, and to express my happiness for the likeness you have taken of my wife, in the spirit-world, hoping that all will avail themselves of your

CERTIFICATE. This is to certify that I, Charles Moore, do bear testimony that Mr. Anderson did take a true likeness of my wife (now in the spirit-world seven years and six months) by his spirit-artist power—the countenance having all the characteristic features, the full expres-sion, with other marks that bear evidence of the fact of the likeness, such as the mole on the face, the dimple in the chin, and, also, that being a fleshy person the double chin is shown; also showing the finger of the left hand somewhat deformed. Numer ous friends have come to see the picture, and pro nounce it perfect. I will attach a few of the names of her friends, who recognize it to be a correct likeness of the wife of Charles Moore;
C. Moore, C. K. Moore, Mrs. M. E. Hayes, Mrs. S.

mother yet retains some patches. She was fond of flowers, and is represented holding a rose in her hand. The artist took her likeness in the spiritual form, also: the same features—the closest resemblance is there—but the face is refined from the earth mould. The loosened hair, the wreath of flowers around the head loosened hair, the wreath of howers around the head, betoken the spirit; it is very beautiful, and both are dear-to the mother's heart. These pictures were exhibited at Sansom street Hall. The young girl both represent has lived the immortal life for fifteen years." When I write again I will tell you of the picture of

an immortal child, an exquisite work. In the floating heavenly form the happy mother recognized her darling. These are facts no speculative theories can over

Prof. W. P. Anderson can be addressed at No. 510 Arch street. Yours for truth, Philadelphia, April 23, 1862. CORA WIBURN.

Obituary Notices. Passed to the higher life, on the evening of March 25th, Lizzie, youngest child and only daughter of MARTIN and CHARLOTTE RYERSON, aged 5 years and

This sweet tempered and affectionate child, the joy of the charmed circle in which she moved, was strick-en with malignant scarlet fever, and in less than one

en with mangnant scarlet lever, and in less than one week, her spirit joined the band above. It was her delight to sing, or hear the sweet hymns: "I want to be an angel," and "O sing to me of Heaven,"
"You need not be afraid to die," said she to her sick brother a few days before she was taken ill, "for last night a little angel came and brought me a bounget. last night a little angel came and brought me a bouquet of flowers, and said to me if I would go with him I could pick as many as I chose." She had four brothers to the spirit-land. A few months ago, a medium, then in the spirit-land. A few months ago, a medium, then in the family, was influenced by what purported to be the spirit of one of these brothers, who said he must have his sister Lizzle to stay with him, and he was

coming for her before long.

Our bereaved friends, the parents of this lovely child, mourn not as those without hope, for the deep

Crand Haven, Mich.

Yesterday, I hade adien to the good friends in Milwaukee, and last night the excellent black boat of the Detroit and Milwaukee Railroad ferried me over the power to shed the holy, trusting love of childhood and

tone, Sweet angel from the bowers of peace, though home.

ward thou hast flown.

Those powers of mind had ripened fast upon the soil And it needed not the sculptor's hand to embalm their sacred worth.

The impress of a beauty rare had fashioned e'en the clay, And stamped upon thy features fair, its full, resistless

sway; 'T was beauty such as childhood gives, without one borrowed art To dim the lustre of thy life, or hide its brightest part.

Though vacant the accustomed seat, we may with thee rejoice-For thou hast crossed the narrow sea of earthly woe and pain.

ful voice.

And in the land of songs and flowers we see thee smile again. Come often, gentle dove, and bless our spirits here below

We miss thy ardent, sweet caress, the rich and genial Of that young life which shone with power wherever it was known. And made a little Eden bower of its own earthly home.

It was thy angel side that gave to us its softened light. It was a more than mortal power that made thy soul so bright— Sweet bird of Heaven, come sing for us thy joyous

native song.
Till, freed from earthly cares, we too, may join the Nowark, N. J., April 13, 1862.

GONE HOME. From Newark, N. J., on the 28d of March, 1862, JASPER VAN WINKLE, aged 50 years.
This generous hearted brother and true son of Nature, after suffering from some bodily, and a serious mental disease, has joined the loved ones in the land of beauty and light, where, in the enjoyment of health and harmony, he will continue to unfold and exercise him a church, and congregate around him to listen to several years, a rich experience in spirit-intercourse, and appreciated its elevating and progressive philoso-phy. His genial, truthful and musical nature won for phy. His genial, truthful and musical nature won for him a large circle of genuine friends, who loved him with a brother's and a sister's love, and who, with his with a brother's and a sister's love, and who, with his affectionate wife, and children, will find consolation in this hour of affliction, by waiting on the minstration of the spirits, who will whisper to them words of comfort and cheer, and give blessed assurances of our brother's joyful immortality, his readiness to assist us in life's struggles, and finally to welcome us to a never ending union in his beautiful Spirit Home.

Think of you friend, not dead but living, loving,
Think of him laboring still, earth's wrongs to right;
Think of that noble mind expanding, growing;
Shrouded no longer, free from earthly blight.

Think of him reveling in heavenly music, Think of him joining in the Angels' song;
And while you feel the bitter pang of parting,
Think—at the longest, it will not be long.

And though his earthly home seems sad and lonely Since he has gone to dwell in happier spheres. Methinks in love he still may watch around you. Perchance it grieves him to behold your tears.

And in your hours of holiest thought and deepest. You'll hear fond whispers from the Spirit Home. Sweet messages of love and blest assurance

That his affection has survived the tomb. And when your spirits leave their cast-off bodies. And put on forms more glorious and fair,
And your farewell to earthly friends be spoken,
Oh! what a welcome will await you there!

ELIZA D. MORSE. Passed to the spirit land, from Maplewood, Mass.. April 26, 1862. MARTHA JENNIE, only daughter of David and Martha E. Ayres, aged 16 months 3 days. Our little angel-friend tasted Life, and passed at

once into Immortality. These beautiful innocents first draw our hearts out to them here, and then go before us into the spirit-land, to draw our hearts thither also.

Little Jennik brought more smiles into the world than were here before, and has left only the most deli-cate and fragrant memories behind her. It is far bet-ter for us all to endure this separation for a time, than to have escaped our present grief by never knowing

her beautiful spirit. This Rose, that blossomed on our we Seems now its face to hide ; It has but climbed beyond our view Across to yonder side.

> This Angel of our house that came And went, in so few moons. Has led us nearer to the land Where nights are turned to noons. It is no death-this silent change,

For life much more abounds; It is a lengthening of the walk Into celestial grounds. We only grieve because we stay. With her gone on before; Hers is the joy—ours the delay

In reaching yonder shore. Yet there is balm for wounds like this: Our Angel comes and stands, A smiling guest within our doors, And takes our nerveless hands. Roston, April 29, 1862.

MANSFIELD'S

FOREST BALSAM

her friends, who recognize it to be a correct likeness of the wife of Charles Moore:

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